495

[Registered at the General Post Office as a Newspaper.

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

Vol. XXXV.—New Series, No. 1500. LONDON: WEDNESDAY, AUGUST 19, 1874. Price { UNSTAMPED.....5d / STAMPED .....6d.

CONTENTS.

Ecclesiastical Affairs:
The Liberation Society on the Late Session ... 785
Mr. Freeman's Rationale of Disestablishment... 785
Ecclesiastical Notes..... 786
The Lords' Evidence on Church Patronage ... 787
The Liberation Society 788
Ecclesiastical Questions in Parliament ..... 788
The Methodists and the Forbidden Tombstone 789
Dean Stanley on Religious Toleration ..... 790
The Public Worship Regulation Act ..... 791
Mr. Fawcett, M.P., on Ecclesiastical Affairs 791
The Bishop of Manchester on Educational Difficulties..... 791
The Scotch General Assemblies and the Patronage Question..... 792
The German Government and the Catholic Clubs 792
Religious and Denominational News:
The Wesleyan Conference..... 793
Correspondence ..... 794
Foreign Miscellany ..... 794
Electoral Reform Association ..... 795
Leading Articles:
Summary..... 796
Escape of ex-Marshal Bazaine ..... 796
The Reverend and the Right Reverend ..... 797
Railway Management... 798
The Beecher-Tilton Scandal ..... 798
Literature:
"Through Normandy" 799
"Livingstone in Africa" 799
The *Fortnightly* and *Contemporary Reviews* 800
Epitome of News ..... 801
Miscellaneous ..... 802
Gleanings ..... 802
Births, Marriages, and Deaths ..... 803

## Ecclesiastical Affairs.

### THE LIBERATION SOCIETY ON THE LATE SESSION.

Our readers will find in another column a special minute or memorandum of the Executive Committee of the Liberation Society, in reference to "ecclesiastical questions in Parliament." It would be superfluous to say that the ground traversed in so able a manner by the committee, has been, once and again, set forth and commented upon by the *Nonconformist*. This is no sufficient reason, however, for declining to avail ourselves of the fresh opportunity thus presented to us for attempting to impress upon the public mind the serious change of phase exhibited by the question of Church Establishments as the result of the legislation of last session. We cannot pretend to conjecture, with any confidence, whether the latest alteration effected in the relation of the civil power to the Established Churches may be regarded as the penultimate phase of the existing system. But we have no hesitation in declaring our judgment that, logically speaking, the theory of Church Establishments has been surrendered by Parliament; that the position of the contending parties has been considerably narrowed; and that, looking at the whole controversy in its inevitable bearings, we have seen, in the legislation of the session just closed, "the beginning of the end." It might have absorbed the work of the Liberation Society for some years to come to convince the people of England and Scotland that the ecclesiastical organisations which are authoritatively sanctioned and supported by the State are not, in reality, national institutions, and have no just claims upon exclusive national support. Parliament, under the guidance of a Conservative administration, has done that work for it. It has sectarianised what had hitherto boasted itself of belonging to, and acting in the behalf of, the whole people of the realm, without distinction of sects or classes. It has constituted a visible monopoly. It has removed the Establishments to a much lower and less defensible plane of existence, and in so doing it has largely facilitated the work of those who are striving to obtain a legislative recognition of the principle of religious equality.

It is quite true that the majority of both Houses of Parliament is strongly opposed to the object we have in view. Against disestablishment, as such, their feeling is even more hostile, and the votes they have at command for the expression of that feeling, are proportionably more numerous than in the last Parliament. This apparent retrogression, however, is only on the surface. Down below, and seemingly unsuspected by a large majority of political Churchmen, an irresistible movement is in progress resembling that of Alpine glaciers, which, slowly indeed, but surely, is impelling the will of the country in the direction of disestablishment. The tendency of thought is all in that direction. The march of events coincides with and confirms it. It may truly be said that "the stars in their courses fight against Sisera." Spiritual life, which we are thankful to believe increases year by year in volume and intensity, obeying the impulses of its own nature both in the Church and out of it, strives perpetually to reach a point of equilibrium, and it can only reach that point when it is consciously free, independent, and in harmony with all the religious principles in which it originates, and by which it is sustained. Upon that force we mainly depend for shattering the old political prejudices and ecclesiastical pretences which have buttressed the walls of Church Establishments in this realm. Spiritual life asks independence, and as the discussions, not to say the acts, of the late session have demonstrated, it cannot, without palpable inconsistency and injustice, satisfy its cravings under the present order of things.

The memorandum of which we speak calls to notice, in its first paragraph, the great absorption of the time and exertions of Parliament by ecclesiastical matters. This in itself, on the assumption that ecclesiastical legislation is futile at first, is unquestionably a grave objection. There can be no manner of doubt that the gratuitous expenditure of Parliamentary strength and feeling upon the ecclesiastical measures introduced last session, prevented several bills of great importance from reaching their maturity. The extremely meagre account of the civil and social measures passed by Parliament, given in the Royal Speech at the close of the session, was mainly due to the intervention of topics that might much better have been left alone. This, however, is not all. The House of Commons was not elected with any serious view to the religious qualification of its members, nor, indeed, ought it to have been so elected. It is not competent to deal with ecclesiastical controversies. It has not within its reach suitable means for disposing of them. Every step which it takes in this direction necessarily heightens the confusion which it aims to compose. In every way, therefore, its action in regard to these subjects inflicts a wrong upon its constituents. By perversely striving to do the things that it should not, it deprives itself of the power of doing the things that it should.

We need not reiterate the forcible comments of the Executive Committee in this memorandum upon the Endowed Schools Act Amendment Bill, happily defeated in the main; on the Public Worship Regulation Bill, or on the Scotch Patronage Abolition Bill. We agree, however, with the committee not only in the judgment it has pronounced upon these measures, but in the hopeful view it entertains of their moral effect upon public opinion in relation to the question of Disestablishment. The friends of religious equality have now been furnished by their antagonists with a new point of departure. That they will be able to avail themselves of it to good purpose, we have no manner of doubt. It may be anticipated, we are sure, that after the brief interval devoted by all parties to the recruiting of their energies, physical and mental, the Liberationists will take up a position and play a part worthy of the cause to which they have most heartily committed themselves. Never in times past have they entered upon a new campaign under circumstances and conditions better calculated to their hopes than that upon which they may be expected to start a month or two hence. It is true they will need to free their minds of all prejudice and intolerance, religious and political. But it is also true that they will have a rare opportunity of showing to the world that they know how to deal with the work which they have undertaken.

### MR. FREEMAN'S RATIONALE OF DISESTABLISHMENT.

Having, in the two former chapters, already noticed, endeavoured to clear the ideas of Church Establishment and Church Property from vulgar errors, Mr. Freeman proceeds in a final chapter to make some practical observations on the nature of disestablishment and disendowment, on the possibility of carrying out the first without the second, on the expediency of connecting the two, on the results that would follow from an impartial application of both processes, and finally on the sort of argument that is needed to justify legislation on the subject. He first considers disestablishment apart from disendowment; and with his description of this we have little if any fault to find. It means the repeal of "all laws by which the Established Church is recognised in a way in which other religious bodies are not recognised." The ecclesiastical coronation of the Sovereign would come to an end; and the Crown might be of any religion or no religion. "If there is to be real religious equality, the restriction must be fairly taken away all round, and a Popish King must become lawful as well as an Independent or a Baptist King." Mr. Freeman evidently considers this to be a formidable test of disestablishment courage. But we, at least, do not find our pulse agitated by the trial. Royal Protestantism, however admirable in the present day, has not always been very sound even under legal compulsion. And we should have far more fear of the machinations of a Jesuitically inclined head of an Established Church, than of the open Popery of a crowned magistrate with no public ecclesiastical position. Take away the machinery by which Ritualism is even now hurrying us back to Rome, and we should have little anxiety as to the possible superstitions of any future sovereign. But, farther, disestablishment means that the bishops must depart from the House of Lords, the coercive jurisdiction of ecclesiastical courts must come to an end; and the Church must exercise its discipline as best it can, "exactly as any other religious body does, subject to the general law of the land," wherever a question of contract arises. "The Act of Uniformity must of course be repealed." The Convocations must be left to do what is right in their own eyes, "so long as their decrees do not touch the civil rights of any man." We do not think that Convocation as it now exists would very long survive disestablishment. But we hope we shall resolutely decline to have anything to do with the formation of a "church body" in its place. The Crown will no longer have the appointment of bishops. And then we come upon the profound question of patronage, in treating which Mr. Freeman takes us back to the office of advocate or champion of ecclesiastical corporations, an office rewarded by certain

powers of selection or nomination. Our author, however, does not make it clear why patronage should be regarded as having a legitimate money value for which compensation may be fairly claimed. But he evidently treats it as such. For while he thinks that, in a church merely disestablished, patronage might possibly continue, he is sure that "it is quite impossible such a right as this could go on in a church which is disendowed." We confess that we scarcely see the impossibility. On the contrary if, as the bishops assure us, the system of patronage is so very much better than congregational election, the disendowed and disestablished Church would be quite free to continue that method of appointing its ministers if it chose. But of course the patron's rights would no longer be secured by law, unless, indeed, he got the Church to make a contract with him, in which event there would at once be a case for the secular courts.

Again, "Disestablishment, to be fair, must cut both ways. If it abolishes privilege, it must abolish bondage." The Free Church must not be interfered with by anyone outside its own communion. "*The fiction by which every man of the country is held to be a member of the Church of the country, and to have rights as such,* a fiction which is a survival from the days when the Church and the nation were the same, *must of course come to an end.*" Now that the Public Worship Bill is passed, in addition to the Scotch Patronage Bill, we may here remark that this fiction has come to an end already. Neither in England nor Scotland is every man of the country now held to be "a member of the Church of the country." In Scotland the Established Kirk minister is still a public officer, but the Free Kirk parishioner is allowed to have no voice in his election on the express ground that such a parishioner does not belong to the Church of the country. In England the worship conducted in the parish church is supposed to be a national service. But, if it is turned into a public nuisance, by the pernicious nonsense inculcated in ceremony and symbol, the Dissenter, unless he happen to be a churchwarden, is not permitted to set the new law in motion. His daughters may go there, and he may know that they are invited to confession; but he is not allowed to make the legally prescribed complaint to the bishop, because he does not "belong to the Church of the country." Mr. Freeman habitually treats disestablishment as a vague and distant prospect. But the sheets of his new book are scarcely dry before what he describes as one of the consequences of disestablishment has actually become law. It is impossible to exaggerate the importance of this fact. The really National Church is already a thing of the past; and what we have left is, as we showed some weeks ago, a startling novelty in the shape of a "denominational establishment."

Still farther, both privileges and disabilities which attach to clergymen by reason of their office must be abolished. The rector must no longer be *ex-officio* chairman of a parish meeting. But, on the other hand, if he can get a constituency to elect him, he may enter the House of Commons; a very handsome compensation. "Lastly, there must be no payments out of public funds, out of taxes or rates for any religious purpose." Thus, as we interpret these words, the waste of time and money on the propagation of "school board religion" would come to an end; and the 25th clause would be *ipso facto* abolished. Such, in general, are the changes which Mr. Freeman believes to be meant by disestablishment. We are well aware that, as regards the subject itself, we are not adding anything to the information of our readers. But it is of some interest to remark how, just in proportion as candid historians and politicians give attention to the question of State-Churches, they adopt substantially our conclusions as to what ought to be done with them. As to the reason why, that is altogether another matter, concerning which there is much more difference of opinion. But on that point difference of opinion does not very much matter, for we do not find that it often involves practical issues.

For instance, Mr. Freeman, who quite agrees that disendowment must needs accompany disestablishment, insists that "the endowments of the Established Church rest on exactly the same ground as the endowments of Dissenters." And he adds that the difference is simply this, "that the endowments of the Church are much greater in extent, and the mass of them are much older in date than the endowments of Dissenting bodies." We think there is another difference. The endowments of the Church, excepting only those of recent date, were gifts given, as was supposed and intended, for the religious benefit of the whole people through the support of particular services, in which everyone took part. Since that time, the nation has, no matter whether gradually or suddenly, abandoned those religious uses, but has been by no means unanimous as to the religious uses it would adopt instead. We say, therefore, that in a nation so divided as ours it is unjust that what was once a national inheritance should be handed over to a sect. On the other hand, the endowments of Dissenters are gifts given for an avowedly denominational purpose, which purpose is still fulfilled. Now, in this place, we offer no opinion on the policy of religious endowments. But, to whatever objections they may be liable, there is a clear difference between those which were intended to be of service to the whole nation, and those which were deliberately consecrated to the interests of a sect. Indeed, perhaps Mr. Freeman's language on this subject is to be explained by the circumstance noted in a previous article, that he interprets "right" in its strictly legal bearing, and excludes from his discussion all moral principles and social policy, as well as theology. "As Parliament may do what it pleases, it may, on just cause being shown, touch one"—the trust fund of a Dissenting college—"as much as the other"—an archiepiscopal estate. Undoubtedly; Parliament can do anything, *right or wrong*. But as Mr. Freeman observes, though not with our meaning, "it is far more likely that just cause should be shown in the case of the archbishopric than in the case of the college." Here we take our leave of a timely little book, which, if it does not tell us much that we did not know, at least prepares the way for disestablishment, by showing how easily and naturally it falls within the limits of our national constitution.

## ECCLESIASTICAL NOTES.

Before the Wesleyan Conference separated there were some animated discussions upon ecclesiastical affairs. We referred last week to some contemptuous references to the Bishop of Lincoln's claims—very natural under the circumstances—but since then other subjects of an almost equally exciting nature have been brought forward. Memorials were presented in favour of securing a complete and uniform national registration of marriages—which we are not likely to have while the Established Church is established. A remarkable memorial was presented from the York District, stating that the progress of Methodism was hindered by clergymen and others connected with the Established Church, by their action in reference to baptism, Sunday-schools, charities, attendance at Methodist services, sites for chapels, and burials, and recommending the Conference to direct inquiry upon this subject, "with a view to obtain an adequate account of well-authenticated instances of intolerance," but the request in this memorial was rejected. Afterwards came up, from the Islington Circuit, a proposal for a condensed Liturgical service, which gave rise, as will be seen from the report presented elsewhere, to a debate of an extremely animated character regarding the influence of the Prayer-book and the progress of Ritualism, the tone of which was very much against the Established Church. Dr. Osborn tried to stem the torrent in this direction, but altogether without avail. As the *Methodist Recorder* says, Methodists are "scandalised at seeing side by side with the Bible and hymn-book in a Methodist pulpit the Book of Common Prayer, which they regard as the seed-plot of all the Romanising errors which now distract and menace the Church of England." But this feeling has only found expression at the recent sitting. One of the last acts of the Conference was to appoint a missionary to Lincolnshire, wherewith the bishop's recent action had, it may be inferred, at least something to do. The admission of laymen to the Conference was also again brought forward, but, of course, opposed by the old party. Upon this the correspondent of the *Methodist Recorder* says that it came "sharply to the front," and adds, "In America and the colonies the laymen are being admitted to the Conferences; Ireland and France are moving in the same direction; and there is no sufficient reason why the English Conference should stand alone. And if we take a broader view we are at a loss for reason why Methodism in England should stand aloof from the admission of the laymen. But a committee has been appointed to consider the subject; that is enough for the present." It will be seen that a considerable increase of members was reported, showing that there is no stagnation in this influential body, but, as we judge from some statistics that have been given, chapel-building has run in excess of chapel attendance. Is this, however, not natural? Nobody expects new places of worship to be filled as soon as they are opened.

The Ritualistic journals are no better pleased with the Public Worship Regulation Bill now that it has become an Act than they were before. The longer they look at it the less they seem to like it. They evidently feel that another bar has been added to their cage, and they walk round and round like the animals in the Zoological Gardens, savage at their position, and savage with everybody who comes within their reach. We despair of soothing them: in fact we should not know what words to employ for such a purpose. How can people who write like this be soothed? We quote from the *Church Herald*:—

> Thus the mongrel measure has sped on its way. It has maintained its original character and preserved its fundamental principle. State supremacy and persecution is its motto, destruction of Ritualism its common object. Each of the parties—the Cæsarists, the Scotch Presbyterians, the Anglican Protestant, the patronage-mongers, and the endowment confiscators—that has a hand in its compositions has left it mark upon the bill, and succeeded in apparently making it partially subservient to its ultimate aim. Thus each has obtained a temporary victory and enjoyed a partial success. Playing at revolution is always a dangerous game, and they who set the stone rolling are not unfrequently the first to be crushed by it. The progress of this bill has made it evident that the director of the royal conscience possesses neither the penetrating genius nor the iron will of a Bismarck; nor has the mantle of Henry VIII. and Elizabeth fallen on the present occupant of the British throne. And if we refrain from more than a passing allusion to the fate of the last of the Stuarts who wore a crown, it is only because this renewed attempt to revive the prerogatives of the right divine has demonstrated the fact that all real power has irrevocably passed from the Sovereign to the people. The "anointed of the Lord" is proved to be no longer anything more than the highly honoured and liberally salaried chief officer of the British Parliament.

We see from the last sentence how the truth has at last broken into the very hearts of these men. But it will have to strike deeper yet, and, much as they may feel, nobody will have an atom of sympathy with them. They might walk out of their cage to-morrow if they chose.

The Rev. W. J. Bennett, of Frome, has just published a sermon preached at Bovey Tracey on June 16, upon "The Church, not the Parliament," which has a direct bearing upon this subject. Mr. Bennett, in the greater part of his discourse, exalts the Church and its sole authority in its own affairs. But then come facts. He finds that there are people who say such thing as these—

> Your authority of bishops and priests is derived from the governing power of the State. You are dependent on Acts of Parliament which the will of the people dictate. Just as you pay your taxes according to the budget of the Chancellor of the Exchequer, so you must regulate your teaching by the rules and orders which the Parliament commands. So by this, I fear, very numerous class of people, the answer to the question, *What is your authority?* is simply, "Parliament." You have the gospel to preach in your pulpits, and you have sacraments to administer at your altars, you have the power to do so; but the way in which you shall do so is not your own. It belongs to Parliament to settle that for you. You have doctrines to teach; certainly; we do not deny that. But if any question arises as to whether a doctrine here or there is correct, it is our province to determine, not yours. *Our* province: that is, in the House of Lords; in a court of law appointed by man; and by judges, who under the Parliament will regulate their decisions on self-appointed technical human law.

Having said this, Mr. Bennett asks, apparently with great simplicity, "Can that be so?" "Is this our authority?" He replies in two ways. First by acknowledging a fact—

> And the sad thing is, that in this point now before us it is the very bishops themselves that have originated the question, and have practically provoked the answer. The question is put, "*Where is your authority, and who gave you this authority?*" And the answer that the bishops make is this: "It is to you, members of the human legislature, that we appeal to give us the authority to govern"; *i.e.*, in other words, "We cede the authority which hitherto the Church has considered that she held of *God*, to you, lords and commoners, of an earthly Parliament. We have no authority of ourselves. If we ever had any we give it up. We are so weak, powerless, and inefficient, that we must look to you for help. You must do it for us."

Next, Mr. Bennett puts the question at issue plainly before the people. He says, with a spirit and a dignity that we cannot but admire—

> You must now make your choice between an Erastian Establishment or a Divine Church. You may say whether Christ Jesus is the director of your faith, or the Queen's judges in a temporal court. You must not deceive yourselves, as many will be apt to do, by a compromise, in thinking that by conceding a point or two one way you may gain practical quiet in some others, and so go on a little longer. No, dear brethren, you must answer the question now put before you distinctly and emphatically. Are you on the side of Cæsar or the side of God? Choose you this day whom you will serve. "*If the Lord be God, follow Him, but if Baal, then follow Him.*" Loss may come, poverty, persecution. The position which hitherto we, as priests of the English Church have held, perhaps it is God's will that we hold no longer. Be it so. Cheerfully let us take up our cross and follow Jesus.

And yet Mr. Bennett still chooses to belong to this "Erastian Establishment"!

Another instance of the extent of the awakening that is going on amongst some members of the Establishment, and of the manner in which they are realising their position, may be found in the *Church Review* of last week, in which a correspondent says:—

Mr. Richard, an avowed, intentional, and leading Dissenter, asserted the other day in the House of Commons, that by law he was a member of the Established Church, and, as such, had a voice of authority in its affairs, its rites and ceremonies, and the discipline of the clergy. The late Mr. J. Mill, whose infidel and atheistical principles are well known, was another of our Church legislators, and a still stronger instance in point. Does it not seem absurd that such men, claiming such authority over the clergy, should not be treated as loyal and living members of the Church, and should not be admissible to the rites and offices of the Church for which they legislate? Is there anything analogous to it in Scripture? Is such a Church to be found there either in the Old Testament or in the New? Or in primitive ecclesiastical history? A Church with legislators and rulers incapable of admission to its rites and offices? Truly our National Church does seem to be a wonderful paradox, a monstrous anomaly, a stupendous self-contradiction. And this is the National Church, consisting of all the people of England, Catholics, schismatics, infidels, and heathens; to which, as represented in Parliament, the archbishop and bishops of the Church of Christ in this country have just been appealing to keep the priests in order; and to debate not only on matters of ritual, but on the spiritual things, "the deep things of God," symbolised by ritual. Surely the religion of the National Church is the most comfortable religion in the world: for in it a man may believe nothing, and do anything, and live as if there were no Church, no Christ, no God; and after such a life be consigned to the grave in a Christian cemetery, or in a churchyard, with the same solemnity of Christian obsequies with which saints and confessors are honoured. If this is the Established Church of England, a new meaning to the word "Church," unknown in Apostolic times, must be given in the dictionaries. The death of the Establishment, which is of human creation, will be the life of the Church, which is of divine.

Could such words as these have been written a few weeks ago? If *we* had written them they would have been termed scurrilous, and have been quoted against us on every Church Defence platform. Yet the writer, like Mr. Bennett, belongs to this very Church!

Somewhat different from these men is the gentleman whose "reasons for leaving the Establishment" we give in another column. The Rev. J. B. Heard was at the recent Triennial Conference of the Liberation Society, at which he read a paper of a very remarkable character, in favour of the principles of the Liberation Society. Since then he has felt compelled, by force of conviction, to resign his office in the Established Church. His reasons for so doing will be read with both interest and admiration.

Church Defence is to be made a pulpit war. The "drum ecclesiastic" is to be beaten throughout the kingdom, and in every church the money-boxes are to be rattled to save the Establishment. This is the proposal made in the following, which we copy from the current number of the *National Church*:—

For several years past the Churchmen of Devonshire have been in the habit of having an annual "National Church Sunday," upon which a sermon descriptive of the true position of the National Church and its claims upon Englishmen has been preached, and the offertory on the occasion appropriated to the purposes of Church defence. This practice has had so beneficial an effect that the Executive Committee of the Church Defence Institution has resolved to recommend its adoption to the clergy generally. At a time when the national recognition of Christianity is assailed, and when the utmost endeavours are made to exclude religious teaching from the ordinary course of instruction in our schools, it becomes of the utmost importance that Churchmen should be rightly informed of the results of such a policy upon the policy of their Church and nation. Not once, but many times a-year, Dissenting pulpits are used as vehicles for disseminating attacks upon the Church. (*Sic!*) The results are seen in the active energy thus infused into the "Liberation movement. Under such circumstances the clergy cannot but feel it incumbent upon them not to permit their own people to remain ignorant on a vital question which concerns their spiritual welfare for many a coming generation. It is suggested that November 8 (the twenty-third Sunday after Trinity), which has a specially appropriate collect and Gospel, should be the Sunday selected for this purpose; and it is trusted that the earnest and hearty support both of the clergy and the laity will be given in forwarding this movement.

And yet, these are not "political" Churchmen!

The death of the venerable ex-Bishop of Winchester has been anticipated for some time, for he had long passed the years allotted to man. He was a model bishop of an Established Church, cultured, industrious, mild in manner, and when intolerance was all around him, not given thereto himself. His charges also were models of such compositions. He was the last English bishop of the period before the Church Reform Act of 1837, and before he died the revenues of his see were enormous. Probably the late bishop received nearly a million sterling from the ecclesiastical revenues of the kingdom.

## THE LORDS' EVIDENCE ON CHURCH PATRONAGE.

The evidence given before the House of Lords Committee on Church Patronage has now been published. Some of it is of a remarkable character, and we propose in the present and next following numbers of this journal to give a brief abstract of its contents with some illustrative quotations.

The witnesses examined were Sir Joseph Phillimore, Mr. Benjamin Lee, Mr. Nathaniel Bridges, the Bishop of Exeter, Lord Camoys, Lord Overstone, Mr. S. Dunning, Mr. R. Few, the Rev. Lord Sidney Godolphin Osborne, Mr. A. J. Day, the Bishop Suffragan of Nottingham, and Mr. J. K. Aston. The evidence of these witnesses extends through a hundred and fifty pages, and is of extremely various character. The first witness was Sir Joseph Phillimore, who was called in consequence of his knowledge of ecclesiastical law. There is comparatively little in his evidence in proof of the abuses of Church patronage, it going, for the most part, to show the nature of benefices, advowsons, and rights of patrons, bishops, etc. It appears from his evidence that the bishop has scarcely any power to reject a nominee, and the law of simony is easily evaded. With regard to the latter point, the Chairman (the Bishop of Peterborough) asked—

Under the present law of simony, this kind of transaction might arise, might it not? the patron wishes to sell the advowson or presentation of a living, that is then void; he does it in this way; he presents the nominee of a person who negotiates with him for the purchase of that then void advowson, and the person being then presented, the sale is subsequently completed upon an honourable understanding, and the clerk would then be entitled to say that he had not made, and would not satisfy any contract that was simoniacal, the living having been sold when full?

That is a mode of evading the law, which I believe is adopted sometimes.

I am told that it is an exceedingly common one, and I want your opinion whether the man has been guilty of simony?

In the case which you have put, I think the person would be *simoniacè promotus*.

Provided you can produce evidence that any such agreement has been come to; but I mean to say a person could under those circumstances with a clear conscience, after a sort, take the declaration that he had not made any simoniacal contract, because the purchase of the living on his behalf was made when it was full, and not when it was void. A clergyman who buys or has bought for him a living that is not void, does not commit simony?

On that acconnt he does not commit simony; but there may be other circumstances connected with it, which would give a simoniacal colour to the transaction.

This witness gave evidence against the sale of next presentations and in favour of advowsons being attached to manors. In the course of the questioning Lord Selborne read a paper which he had prepared on the law of simony as applicable to cases of benefices. This paper was of an elaborate character, and stated the law under fifteen heads. With regard to the declaration now made, the witness gave the following evidence:—

Bishop of Winchester: Do not you think that, as the form stands now, the declaration with the words "to the best of my belief simoniacal," tempts a person in the particular ways that Lord Overstone has alluded to, namely, to say that to the best of his belief nothing is simony but what is simoniacal in the Bible, and to leave altogether the legal question out of sight?

I think it opens the door to various subterfuges, which the party wishing to avail himself of a subterfuge would find ready for him.

That is a particular way in which a person might evade it, by saying, "To the best of my belief it is not simoniacal, because it is not so referred to in the Acts of the Apostles"?

I do not see how he could conscientiously do that, having regard to the canon, which says it is execrable before God, and then at the same time say, "I only mean the legal simony."

Lord Selborne: Is not it a frequent thing in these times that people make a law to themselves?

Very frequent. I simply meant that, so far as I know, the oath does operate, as I said before, as a snare to tender consciences very often, as well as afford a means of subterfuge to people who have not tender consciences. I have been consulted myself (and I have no doubt your lordship may have been), when at the Bar, by persons in cases where I found it very difficult to give an answer; whether such and such things, a long train of circumstances, would or would not amount to simony.

With regard to removing an undesirable clergyman from a benefice, Sir Robert Phillimore said:—

I have no doubt that there are many cases in which a clergyman remains on in his cure greatly to the detriment of the souls of whom he has charge, and yet he has committed no such offence as would legally entitle the bishop to remove him or suspend him from it. It is difficult to define, but there are many cases in which a clergyman may be acting greatly to the detriment of his parishioners, without having committed any positive act of immorality, or done any particular act of which the law could take cognisance; his general life may be such (and there are a variety of cases which might be suggested), that without positively breaking the law he may be most unfit for his cure. It depends very much upon opinion what amount of discretion the bishop should be allowed to have. It might be the case that not only it would be very desirable for the parish that the man should be got rid of, but for the patron also.

Pressed as to other abuses, the following evidence was given:—

Earl of Harrowby: In the present condition of things, is there a great pecuniary advantage in the purchase of the next presentation, so as to make it a very profitable employment of the 5,000*l.* or the 10,000*l.* so applied?

I presume there is, but I am not sure.

Is it not a desire of making provision for a connection of the family, a son principally, out of a certain sum for some member of it who has a tendency towards that profession, rather than that it is found a profitable employment of a certain capital?

I have no doubt that is very often, as your lordship puts it, the case, but at the same time I believe that there exists a very pernicious race, a sort of middlemen, who traffic in these things greatly to the disadvantage of the Church.

Bishop of Winchester: Is not very great damage done to the Church now, not only by these transactions, legal and illegal, moral or immoral, but also by this fact, that frequently clergymen purchase either advowsons and sell them again the moment they have presented themselves, or next presentations, and thereby involved themselves in considerable pecuniary difficulties, the result being frequently that the livings so bought and sold are mortgaged almost immediately after the incumbency of the person who has presented himself, or obtained presentation; and therefore it may be that the money of the Church is really lost to the present use of the Church?

I do not know that to be the case.

If a living of 1,560*l.* a-year is held under such circumstances by a clergyman, and he then becomes involved in a debt which he cannot pay, is he not likely to mortgage his living and reduce that 1,500*l.* to 500*l.*; and if a man for twenty or thirty years holds a living which he reduces from 1,500*l.* to 500*l.*, is not that a loss to the Church?

I believe there are many cases, and I have heard of cases of that kind; I have no doubt the result is very injurious to the Church.

Mr. J. B. Lee, who has held the office of secretary for many years to various bishops, was next called in, and entered at once into the abuses connected with the present law. A clergyman avoids a benefice by cession, which is one of the great evils, and this is what is said to take place:—

You say that gives rise to very serious evils; would you show the committee in what way it does so?

A great many cases have come before me where that has worked badly. I can give you this case, which has occurred within my own knowledge; a clergyman buys an advowson, with early possession; he gets possession; the glebe of the living that he buys is found to be full of brick earth; he immediately, being patron and incumbent, sets to work to sell this brick earth, As being patron there is no one to call him to account; he exhausts all the brick earth, and gets into discredit with his parishioners; then re-sells the living, and comes to the bishop to accept his resignation.

Lord Steward: Does he advertise the living, with early possession?

No; he asks the bishop to accept his resignation of the living; the bishop refuses the resignation; he then acquires some other living in a distant part of the country, and cedes this, vacates it by cession; it comes out afterwards that he has sold the living with immediate possession; and there was no possibility of stopping that as far as I am aware of.

This is how the same sort of thing is managed in populous districts:—

Another case I would cite is this: It has been the practice of late years, in populous towns, to provide for new churches, by giving a person who engages to build the new church the right of perpetual presentation; there is a populous parish, and it requires subdivision; a clergyman comes forward, and he says that he will build the church, will spend so much money in building it, if he can acquire the advowson, or the perpetual right of presentation (I should say that, in the majority of cases, these are pew-rent churches); he stipulates that there shall be pew-rents; he thus becomes patron of a valuable preferment; and having acquired it, and raised the money, partly by subscription from the parishioners, after he has been there a few years he sells the living, and vacates it by cession, and the parishioners find that they are rehanded over to a purchaser without their privity in any way. If the bishop had been called upon to accept the resignation, of course that would not have happened; but he puts it out of the power of the bishop to refuse.

This witness went on to say that he thought great evils arose from the present system. "This publication and advertising causes a great scandal, and certainly within my knowledge in many cases presentations have been acquired by worthless

persons." Next came up the question of the clerical agents :—

Chairman: Have you found, as a rule, that the clergymen who have many and frequent dealings with clerical agents are the most reputable and desirable members of the profession?

No, I think not. I think that the class of men brought forward by them are not desirable.

As a rule, it is rather the black sheep of the profession that gather round the doors of these clerical agents than otherwise?

Yes, I think they are not the best sort.

And appointments made through their medium are not generally the most desirable appointments?

No.

Again :—

You find that, practically, the bishops are placed in a great difficulty now in opposing improper, or what they might regard as corrupt, presentations?

Yes, very much so; because of course where there is anything irregular it is kept most carefully, not only from the bishop, but from his officers. If there is anything irregular, all these matters are found out only after the transaction is complete, as a rule; those who are employed, whose business it is to carry these things out, hedge them so carefully round that it is next to impossible for the bishop to find a flaw in them.

There is such secresy observed about these transactions with clerical agents that it is difficult for a bishop to get at the facts?

He may have the strongest suspicions, and almost the knowledge, but yet no proof of them.

In other words, evasion of the present law of simony is very easy?

I think it is.

The question was asked of Mr. Lee whether there was now a greater amount of buying and selling in the Church than there used to be. He replied, "I think there is more," but he thought that there was "no reason why advowsons should not be regarded as property." Mr. Lee would, however, make the sale of next presentations illegal, and make it also illegal for a clergyman to be instituted after seventy years of age.

Mr. Nathaniel Bridges was next examined. He is a solicitor in large practice, and has had a great deal to do with ecclesiastical affairs, and especially patronage. He bore emphatic testimony to the inefficiency of the present law. This, for instance :—

Have you had clergymen of really good repute and character come to you, and propose to carry out a transaction which you know to be simoniacal, although they did not?

Undoubtedly. Clergymen have frequently come to me in this kind of way: some clerical agent whom they have consulted has introduced them to some other clergyman, or to some patron, with whom the transaction was to be carried out, and they have got into correspondence with that other clergyman or patron direct; and the letters which have been shown to me have frequently constituted what, in my judgment, was a simoniacal contract. I have then pointed out the fact, and gone into the matter, but in spite of that I have known that the transaction has been carried out, although not through my instrumentality.

You have known that to occur in the case of clergymen who were patrons, and who were selling benefices, as well as in the case of clergymen who were buying benefices?

Undoubtedly. I have known it put in this way; and it shows the state of conscience which prevails upon the subject. A patron, who was also an incumbent, has made an arrangement with some clergyman to purchase his living, and on its being pointed out to him, as I did, that the purchasing clergyman would have a difficulty in taking the oath, the remark was made, "that is, of course, his affair," which I venture to point out was not entirely the case.

In cases which you have refused to carry out such transactions, you have had reason to know that they were afterwards carried out notwithstanding?

I have, undoubtedly.

And the persons who have done these things have also been to your knowledge clergymen, respectable, in the ordinary sense of the term, who would be thought incapable of doing anything dishonourable?

Quite so. I attribute it to the anomalous condition of the law upon the subject, which confuses their minds about it; it is treated as an anomalous thing, which may be dealt with in an anomalous way.

Here is a case of a "donative" which come under this witness's experience :—

A clergyman called upon me one day, a few years ago, and requested me to carry out the sale of an advowson; he was an old family client; he was the patron and incumbent of the living; he knew perfectly well that his bishop objected to accept a resignation in cases where the patron was also the incumbent, and had made a sale; and he told me that he had arranged with a particular clerical agent, who kept two or three of those donatives in his pocket, to purchase one of those donatives for 100*l.*; he was then, having sold his own living, to appoint himself to this donative; and then, when the living there became vacated, and the purchaser was presented to the living that was sold, he was to sell back the donative to the clerical agent for the same price that he gave for it.

Had the donative in question a cure for souls attached to it?

I am not able to say; I was not told; I did not care to go into it, for I declined to proceed in the business altogether. All I know is, that the transaction was carried out; I know that, because I see in the Clergy List that the same purchaser was afterwards the incumbent. I declined to have anything to do with it, and the papers was handed over to another solicitor.

The evidence of the various abuses connected with the whole system of patronage given by this witness was given in great detail, and he suggested various restrictions.

The Bishop of Exeter was next examined. He was asked at once whether he did not believe that considerable evil existed in connection with the sales of next presentations of advowsons, and he replied, "I think very serious evils." He next gave the following important statement :—

I think the worst evil of all is the shock to the religious feeling of a great number of people, especially of the artisan class and the lower middle-class, who, I think, find it a very great hindrance to them, and a stumbling-block greater than it is quite easy for more educated people to measure. I think the evil is so great that it cuts, as it were, at the very reason for the existence of a church at all, because a church only exists to help people to be Christians, and to be better Christians, and this, I think, is a positive hindrance in their way. I have constantly found, in conversation with them, that they look upon it as a personal humiliation when the advowson of the parish in which they live is sold, and I have no doubt at all that in that class a considerable number of quiet religious people become Nonconformists simply from their hatred of what seems to them so exceedingly wrong in principle. That, I think, is the worst evil. But then, I think, in the second place, there is a very great evil in the demoralisation of the clergy. In respect to this matter, I find constantly that the artificial character of the law of simony has the effect of making clergymen insensible to the evils of simoniacal transactions altogether. I have known of very good men who were mixed up with transactions of this kind who seemed not to be at all aware of the evil to which they were lending themselves. I had one instance in my own diocese of an advowson being in the hands of an incumbent of a very large living; he died, and the advowson passed to his widow; it was the only provision that he had made for her, and she put in a relation. The man was a very good man. I instituted him at once, and to my great surprise, after he had held the living for not quite two years, he applied to me for permission to resign. I represented to him that it was not right that he should take charge of so large and important a place if he intended to resign after so short an interval; and after further conversation, it appeared that he had arranged to resign, for the express purpose of enabling the living to be sold at a higher value. He seemed to think that it was a perfectly legitimate transaction, inasmuch as without that engagement on his part to resign, the living must have been sold for very much less. I refused to accept his resignation, and the transaction was altogether put an end to, but I was very much struck with observing that (though I had a very high opinion, and still have a very high opinion, of the man; he holds a high office at this moment, not in my diocese) he seemed to think that there was nothing wrong at all in such a transaction, and I have no doubt that the present law of simony has that effect upon the clergy to a very great degree. Then, in the third place, I think it is a very serious evil that there should be the public scandal of such sales; that it should be constantly in the mouths of the enemies of the Church of England, that positions in the Church are matters of barter and sale: and everybody is aware that it is constantly used by Nonconformists as an argument against the Church, and used with very considerable effect to my knowledge. Then, in the fourth place, I think that the practice of sales has to a very great degree demoralised the patrons. The patrons very generally take a much lower view of their duty in the matter than they would take if there were no such thing as the sale of a living, and if a man felt only that he was a trustee, bound to find the best clergyman he could for the parish that was thus entrusted to his charge. I have not any doubt at all that the market value of livings is higher in consequence of this general idea that a patron is not bound to find the best man that he can; and, indeed, that he is barely bound to find even a fit man; that is to say, he is bound to find a man who is legally fit, a man who could not be proved to be unfit, but that he is not bound to take any very great pains to find a man who certainly is fit. Then, lastly, there can be no question at all that the present practice of the sale of advowsons and next presentations, gives great facilities for abuse, and I have known instances of very serious abuse. There is a large parish in my diocese which has repeatedly changed hands, and it suffers exceedingly in consequence. It is in private patronage, and the patrons sell the next presentations, and there is every reason to believe that they are sold with some arrangement by which the incoming incumbent takes upon himself the payment of the money for which the living has been sold, and the incumbents, in consequence, are not always the sort of men that ought to be there, and the parish has notoriously suffered. Not long ago the advowson of another parish in my diocese was sold through some London agent, and the person presented was not at all the sort of person who ought to have been presented. The bishop of the diocese from which he came refused to countersign his testimonials; and of course I made careful inquiry, and I found that there were very scandalous reports about him, and that he had had an opportunity of clearing up those reports, but had altogether refused to avail himself of any such opportunity.

On the other hand, the bishop believed that the Church gains in many ways—which he stated—from the existence of private patrons; yet he said—

I think that it would be almost impossible to prevent the appointment of relatively bad men; but not only that, but even of men who were morally bad men, but whose moral badness could not be proved.

As to the parishioners, we have this testimony;—

It has been suggested from more than one quarter, that a desirable mode of allowing such objection, and a desirable machinery for the making of such objection upon the part of such parishioners, would be the reading of a *si quis* in the church of the parish to which the presentee was coming, and the church of the parish from which he was coming, in a manner analogous to the ordinary reading of a *si quis* in the case of a man being a candidate for holy orders; does it appear to you desirable that such a *si quis* should be required or permitted by law?

Yes: I think it would probably be expedient that some arrangement of that kind should be adopted to give the parishioners the opportunity of making objections.

As the law at present stands, there is absolutely no knowledge necessarily given to the parishioners of the man who is coming to have the cure of their souls?

Absolutely none.

Earl of Harrowby: Until he reads himself in?

Until he reads himself in.

Chairman: Might not the moral effect of reading such a *si quis* be very beneficial upon the parishioners even apart from any necessary discovery upon their part of unfitness?

I think we have everything to gain by making the laity everywhere feel that they are consulted.

The bishop proceeded to make several practical suggestions, some of which, with the remainder of the evidence, we will give in our next number.

## THE LIBERATION SOCIETY.

The executive committee have appointed the Rev. Edwin Heath, of Blackburn, agent for Scotland, in the place of Mr. A. C. Fuller, whose health will not allow him to continue work in that country. Mr. Heath has had some years secretarial experience in connection with both the Lancashire Congregational Union and the local Liberation Committee. He is to reside in Scotland; it being expected that the passing of the Church Patronage Act will facilitate a vigorous extension of the disestablishment movement. In that belief, the society's secretary is about to visit the principal Scottish towns, to confer with the voluntary leaders as to the best mode of proceeding for effecting that purpose.

It has, we understand, been decided to divide Wales into seven districts for Liberation purposes, and to appoint a resident agent for each. The proposed districts are—Denbighshire and Flintshire, Carnarvonshire and Anglesea, Montgomeryshire and Merionethshire, Monmouthshire, Brecknockshire and Radnorshire, Glamorganshire, Carmarthenshire and the southern part of Pembrokeshire, Cardiganshire and the northern part of Pembrokeshire. It is also likely that a series of conferences—some in Welsh and others in English—will be held in the Principality, to initiate the work which is contemplated there.

At their last meeting, the executive committee adopted a special Minute, reviewing the ecclesiastical proceedings of the Parliamentary session, which will be found elsewhere. They also passed a vote of thanks to Mr. Dillwyn, M.P., for the vigilance and persistency with which he opposed those provisions of the Religious Worship Bill which disqualify Nonconformists as "aggrieved parishioners," and also for filling the office of judge under the Act, as well as for his successful attempt to prevent the judge's salary being chargeable, in the first instance, on the Consolidated Fund.

After an unusual amount of hard work, and making considerable progress in their arrangements for their next campaign, the committee have adjourned for the usual summer recess, and will resume their sittings on the 24th of September.

## ECCLESIASTICAL QUESTIONS IN PARLIAMENT.

The following special Minute has been adopted by the Executive Committee of the Liberation Society :—

"I. Having had under review the proceedings of the late Parliamentary session, so far as they bear upon the principles and aims of the society, this

Committee calls attention to the fact, that a large portion of the time of Parliament has been consumed in the consideration of questions affecting the interests of the Established Churches, and that, as a consequence not only have important measures, which concerned the whole community, failed to become law, but there has been evoked a spirit of bitterness which has still further impeded the transaction of public business. And inasmuch as it is already announced that the ecclesiastical legislation of the late session is to be followed by further legislation, dealing with topics of a yet graver character, the committee is of opinion that such an employment of the time and energies of Parliament is seriously prejudicial to the public interests.

II. In the passing of the "Act for the Better Administration of the Laws respecting the Regulation of Public Worship" the members of the Church of England have had new evidence of the complete dependence of that Church on the will of the legislature, in regard to its most important concerns, as well as of the determination of the State to retain unrelaxed the control now rightfully exercised over the Church, as a consequence of its establishment by law. Having regard to the fact that the confusion now prevailing within the Church of England is, in a great degree, the result of a reliance upon legal machinery for the furtherance of spiritual ends, there is ground for the belief that fresh legislation, and additional facilities for litigation, will but aggravate the evils they are intended to remedy, and will, therefore, prove hurtful to both the Church and to religion. At the same time, it may be confidently anticipated that further experience of the inconvenience, the uncertainty, and the danger arising from the intervention of a legislature composed of persons of almost every variety of religious opinion in the affairs of that Church, will deepen the conviction, already prevailing among its members, that the possible mischiefs of disestablishment cannot be exceeded by those which are seen to spring from the existing system.

III. In the judgment of the committee, the "Act to alter and amend the laws relating to the appointment of ministers to parishes in Scotland" inflicts injustice on the majority of the Scottish people, and, at the same time, has struck a fatal blow at the Scottish Establishment. By this measure the Church of an admitted minority has been confirmed in the possession of national property, and of exclusive privileges, avowedly in the interest of its own members alone, and not in the interest of the nation. The parish ministers of Scotland are henceforth to be chosen by their congregations, but maintained by the public; and the Church of Scotland is thus to enjoy both the freedom of a sect and the advantages of an Establishment. Such an anomaly is too great to be of long continuance. The Church which the Legislature has now dealt with as the Church of a section only of the population cannot be maintained as a national institution. The society's supporters in Scotland will, it is believed, be conscious of the responsibility now resting upon them, and the committee will be prepared to co-operate with them in embracing the opportunity now plainly within their reach.

IV. While the committee rejoices at the success of the efforts put forth to defeat the most objectionable features of the Endowed Schools Amendment Bill, it points to the introduction of such a measure as a proof that the rights of those who are beyond the pale of the Church of England are always liable to be menaced so long as that Church exists as an Establishment. The friends both of religious equality and of popular education may be warmly congratulated on the failure of a reactionary policy; but there is the strongest necessity for vigilance in watching the operation of the Endowed Schools Acts, and also for exertions to secure an amendment, as well as a just administration, of the laws regulating the management of the ancient educational foundations of the country.

V. Recalling the circumstance that the late general election was assumed to have resulted unfavourably for the operations, and prospects of the society, the committee regards with the greater satisfaction the courage, persistency, and success with which its principles have been advocated by its friends in Parliament, to whom the warmest thanks are due for their valuable services. Encouraged, not less by recent events than by those of many previous years, the committee will now cheerfully prepare for renewed action to influence the minds of the nation in favour of the society's object; assured of the continuance of the effective co-operation of all who regard the accomplishment of that object as being essential to the peace, and the prosperity, of their country.

## REASONS FOR LEAVING THE ESTABLISHMENT.

The following letter has been addressed to his congregation by the Rev. J. B. Heard, on his resignation of his office in the Established Church. It will be seen that Mr. Heard purposes accepting a pastoral charge amongst the Congregationalists:—

My Dear Friends,—Under any circumstances, I think the pastoral tie is one so sacred that it should not be surrendered without a frank and free explanation on the part of the pastor to his flock; but especially is this the case under the peculiar circumstances which compel me to resign the charge at Woodridings. Were I leaving for promotion or for a better living, my removal would seem to some of you quite a natural and proper step to take; but as my reasons are of a very different kind, and grow out of the existence of a legal Establishment and its repressive action of the free play of spiritual forces, I feel the more bound to give you an explanation in writing, and so to clear up misunderstandings which have arisen with regard to my course in the future.

I have for some time held the conviction that Cæsarism, or the supremacy of the civil power in spiritual things, is a national evil. Its only vindication arose from the fact that such a barrier was necessary perhaps at the time of the Reformation, and to some extent is so still against that other and worse tyranny of Clericalism. In God's moral government of the world, one form of oppression or repression of Divine truth is sometimes raised up to check another. As for myself—who was born and educated as a member of such a National Church, and who took orders heartily approving of the pure and Protestant teaching of its formularies—I have only lately felt any scruple about officiating as a minister in that Church on account of my convictions as to the general question of establishments.

But the opportunities which I have had during the last four or five years, of mixing with Christians of all denominations, have taught me how small and insignificant were our differences, and how deep and real our agreements. I have asked myself with astonishment what it is that separates us still, and I can find no barrier against the reunion of Evangelical Christendom except the Establishment.

That institution—more civil than religious, and more political even than ecclesiastical—emphasizes the class distinctions of society. It is the State Church that invests the ministers of the meek and lowly Jesus with the pomp and circumstance of a worldly hierarchy. It is this which turns Christian bishops into prelates, which makes them peers in Parliament; and, by its law of patronage, has come to regard a solemn spiritual trust as a piece of property which may be bought and sold in the open market. It has thus created a scandal for which there is not another parallel in all Christendom.

As for myself, I have long sought for Christian union, and have laboured in my humble way to show fraternal recognition to all faithful ministers of Christ's Gospel, whatever their denomination. Now it happened on two occasions last year, when on deputation for the Religious Tract Society, that I felt called on to show that fraternal recognition by preaching in Nonconformist pulpits, and on both occasions was presented to the Bishop of London by the incumbents of these parishes (one of them an advanced Ritualist, practising confession and other Romish ceremonies) for intruding into their parishes, and officiating without their consent. My defence of my conduct to the Bishop of London was this: that I had committed no breach whatever of the Act of Uniformity, either of its letter or of its spirit, and that my only ecclesiastical offence lay in a breach of one of those canons which are binding on the clergy but not on the laity. My real offence, however, lay in not acting on those exclusive principles of Church communion which have become the unwritten tradition of the Church since the days of the Laudian divines. Thus I came "perilously near," to use the bishop's own expression in his letter of remonstrance to me, "doing evil that good may come." Now, as I do not agree with the bishop that I was doing evil in this case, and do not believe that good can in any case come out of doing evil, I had to face the question, in what consisted the sin of schism, which, by implication of my bishop, I had committed. In other words, I had to ask myself, did I believe in Apostolical succession at all, or in the Divine right of an Episcopal Church to consider herself the exclusive channel of God's grace to men? Holding, on the contrary, as I do, that all our existing forms of Church government and organisation are of no more importance to the spirit athirst for the Living God than the shape of the cup is to the man who is parched with thirst, I have been reluctantly compelled to decide between obeying the higher law of unity or the lower law of uniformity. I do not complain of the bishop's interpretation of what my duty should be: it is narrow and unsympathetic, but it is the strict letter of the canon law, which regards every parish as a preserve into which no trespassers, especially of the clerical order, may intrude, under penalties which are awful exactly because they are indefinable except in a lawyer's bill of costs.

For myself, I have resolved to obey the higher law, and have accordingly sent back my license to the bishop, which I shall not seek to renew until either the two Acts of Henry VIII. and Charles II.—the one of Supremacy and the other of Uniformity—are repealed, or else until the Church is otherwise nationalised so as to open its communion to those who were ejected for conscience' sake in 1662.

Having thus explained my own course of conduct, I wish to add a remark on one or two expressions in my farewell sermon, which may otherwise be liable to be misunderstood. I used the expression, "That, for myself, I had learned to live above ordinances," which might seem to weak minds to disparage the sacraments and services of the Church. Now, I should grieve to hurt the consciences of any whose "faith is fixed in form." But my justification for using such an expression is, that it is substantially the teaching of that great Apostle, who certainly used a very disparaging expression of those who exalted the external at the expense of the internal and spiritual. He desired the Philippians to beware of the circumcision, which he called the concision, when that Divine ordinance, the Sacrament of the Old Testament Church, was set up as an exclusive channel of salvation. Now, I should speak of either or of the two sacraments in the same way to any who misuse them, by confounding a moral and spiritual ordinance with certain magical powers supposed to inhere in the priest as such. Moreover, if I cared for the support of human testimony, I should quote that of Dr. Fraser, the Bishop of Manchester, with whom I am almost in verbal agreement on that subject.

Again, I said that "I desired to be a High Churchman," using the phrase not in the colloquial sense but the true. By this I only implied a desire, which I have long felt, to realise church communion and the fellowship of all believers in Christ, which is impossible, from the nature of the case, in a National Church. This desire may excite the ridicule of the worldly, and the scornful contempt of those who are at ease as to this world and the next, but no serious Christian of any persuasion will regard it as any other than a genuine desire of the spiritual nature, though it may always be fairly open to question whether one external community is more favourable to spiritual life than another. This question each one must judge for himself. As for myself, my convictions are that a spiritual and a National Church are a contradiction in terms; and, consequently, that for those who are in a legal state of mind, conformity to an Act-of-Parliament governed Church is as natural and easy as it is difficult to those otherwise minded. I ought not, perhaps, to dwell on this topic, lest I should seem to reflect on myself and others who have long attempted to reconcile these standing contradictions by drawing distinctions between the Establishment and the Church. But compelled as I now am to decide between the two, by the act of the bishop enforcing on me his interpretation of the Act of Uniformity, I have no hesitation in saying of myself, "We must obey God rather than men." It is better to dissent from a law-made Church than from truth and conscience. It is better to lay down social advantages and a worldly position of some comfort than to palter with convictions, and leave the laity under the impression that the clergy are slower than other people to see the path of duty and honour.

I have only, then, to say to you farewell, under the conviction that life is too short to waste it in controversies with bishops as to the interpretation of musty canons enacted in the reign of James I. Again, it seems to me to be a waste of time to carry on feeble protests against Ritualism such as those of the Church Association, to agitate the country, and as the last resort of all to appeal to Parliament to pass a special Act "to put down the Ritualists," as the Prime Minister described the Public Worship Bill. We shall see whether legal enactment can restrain spiritual forces of any kind. To me it seems like "putting new wine into old bottles," and time will tell whether our legislators, who in perfect good faith are trying to save the Establishment, are not actually hastening its overthrow.

I may be wrong in this view of the case; but, if so, I am wrong with some of the most far-seeing men of the day. But, for myself, the conviction is decided that the voluntary tie is the only one under which a spiritual truth can be safely held in its purity and integrity; and I mean to act accordingly. I have only, then, to bid you farewell, and to thank you each and all for much kindness during the past, and much forbearance with my many shortcomings. May each of you be able to say, "I know in whom I have believed"; may each of you be "fully persuaded in your mind"; and ever remember, as my parting word to you, that it is a very small matter hereafter what external communion you belong to on earth, provided you are joined to the Lord by faith, and are members of that Church of the Firstborn whose names are written in heaven.

Your faithful friend and late pastor,
JOHN B. HEARD.

Woodridings, Pinner, July 25, 1874.

## THE METHODISTS AND THE FORBIDDEN TOMBSTONE.

We printed, last week, the correspondence upon the forbidden tombstone between the Bishop of Lincoln and the Rev. H. Keet, Wesleyan minister, and the proceedings of the Conference thereupon. The *Watchman* has the following drastic remarks upon this subject:—

"A young rawe preacher," says Bishop Earle, "is a bird not yet fledged, that hath hopt out of his nest to peo chirping on a hedge and will be straggling abroad at what perill soever"; and the bishop was probably thinking of some such clerical fledgling as Mr. Smith, the Vicar of Owston Ferry. We know little of Mr. Smith. He may be for aught we know a provincial celebrity. It is possible that he has stepped across the Rubicon of life, and may, many years since, have passed the magic age of forty, when, as a "rawe young preacher" from "the Methodist left" innocently told the *Spectator* a year or two ago, men become stereotyped, and their ideas stunted and narrow. Whatever be Mr. Smith's age, time has, we fear, in his case as in that of his bishop, added years without bringing wisdom. We may assume, perhaps, that our readers have glanced at the correspondence between the Rev. Henry Keet, a Wesleyan minister stationed at Owston Ferry, Dr. Tait, and the Bishop of Lincoln. We can afford to treat with contemptuous silence Dr. Wordsworth's studied insult, "Mr. Keet, Wesleyan preacher," and the unfeeling rudeness of his ill-mannered subordinate, who thought proper to send his messages through a stonemason. If men, though they be bishops and vicars, do not understand the common courtesies of life, we cannot help them. The Bishop of Lincoln is, as our readers are well aware, afflicted with an absurd and delusive monomania on Methodist topics. The vicar is, we should judge, a parochially-minded man who seldom travels, we apprehend, beyond the confines of his parish. The "right" of Methodist ministers to term themselves "Reverend" is an idle question which sensible folk will not waste five minutes in discussing. If that title be protected only by the strong arm of the civil law, or defended only by the trembling hand of ecclesiastical enactment, it does not become worth the parchment on which it is written, or, borrowing Lord Brougham's words, the wax dangling to it for a seal. Mr. Keet's right to put up the tombstone with the inscription he has chosen is another matter, and we hope the Committee of Privileges will appeal to an authority to which all the Mr. Smiths and Dr. Wordsworths in Great Britain must bow. It is satisfactory to find two clergymen, one a Lincolnshire clergyman, and the other the Archbishop of Canterbury, at once repudiating the views so offensively asserted by Bishop Wordsworth and the Vicar of Owston Ferry. A pamphlet on the subject will doubtless be forthcoming from the bishop's pen. There are bishops who do admirably on a steady cob, but are utterly unfit to ride a whirlwind. Such are the men who are—

"For storms unfit,
They steer too nigh the sands to show their wit."

It is a singular thing that the Conference correspondent of the *Methodist Recorder* wrote last week upon the relations of the Conference to the Establishment in the following language:—

There is no pronouncement that implicates Methodist

preachers in an attitude of opposition to Church Establishments, or the contrary. The "Public Worship Bill" or that ignominious abortion of legislation, the "Endowed Schools Bill," has not seduced either the ex-President or Mr. Wiseman to spend a single sentence upon them. Even the question which the Bishop of Lincoln's pastoral brought forward in Mr. Wiseman's charge of last year was dismissed with a few sentences, short but sufficient.

The same correspondent, writing after the Lincoln and Keet episode, now says—

Monday was a day of high pressure, much work, and some excitement. A preacher, a bishop, and an archbishop: a tombstone, an epitaph, and a title were thrown into combination to give the Methodist Conference an hour's excitement. I need only refer very summarily to the matter. The Rev. Henry Keet, of Owston Ferry, Lincolnshire, lost a daughter; had her interred in the village churchyard; must have a tombstone and epitaph, whereon he called himself "Reverend" and "Wesleyan minister." The incumbent, having charge of gravestones as well as souls, forbad the "Rev." and the "Wesleyan minister," and conveyed his orders through the stonemason. A person who wears an apron and signs "Lincoln," confirms the incumbent's decision. Mr. Keet writes to the Archbishop of Canterbury, and gets a very frank letter from that dignitary, which, without committing his lordship on the legal question, condemned the incumbent's restriction. Mr. Keet then wrote to "Lincoln," and "Lincoln" wrote to Mr. Keet; and "Lincoln" showed that Mr. Wiseman's charge of last year, and pamphlets numerous, have had no effect upon him. Methodist preachers are to him neither "Reverends" nor "Wesleyans." These documents were received with "Oh, oh's," or cheers, according to their contents. Mr. Keet was voted a manly brother, the Archbishop of Canterbury a gentleman, and the person called "Lincoln" a rare specimen of those whom Mr. Perks spoke of in his charge as "admirers of mediævalism." This instance provoked the mention of other cases of clerical intolerance, and, if I am a judge of the expression of Conference feeling, I should say to the ecclesiastical gadflies who *will* irritate sores that without them might not be troublesome—"Look out."

The *Methodist* devotes an article of three columns to the subject, beginning as follows:—

"*Quem Deus vult perdere prius dementat*," is the reflection that rises in our minds as we read the narrative just published of the conduct of the Vicar of Owston, and the letters in reference to it proceeding from the pen of the Bishop of Lincoln. It is not the first time that High-Church principles have borne this their natural fruit. But at a time when the attention of the country is so earnestly directed to the Ritualistic excesses of the High-Church party in the Church of England, a moderation in the tone of the members of that party and a suppression of acts of irritation would have seemed politic and natural. As it was, however, with Pope Pius and his Ultramontane advisers at Rome, who when driven to bay stood upon the ground of their *non possumus*, so it appears to be with Dr. Wordsworth and his friends; when the voice of public opinion is rising against them, they fall back upon their principles, and thus enable us to see more clearly their nature and logical results. It is well that it should be so. Open war is better than insidious peace. We admire the bishop's plain-speaking honesty, and we rejoice in the interests of the cause of religious equality that he does not shrink from an avowal of the legitimate consequences of his Church principles.

The writer proceeds to say that—

As Methodists we have reason to blame ourselves for supineness in the past. We have often refused to unite heartily with our Nonconformist brethren in struggles for religious equality, from a false delicacy towards the Established Church, and are thus indirectly responsible for such outbreaks of intolerance as that which has suggested these remarks. The Vicar of Owston and his bishop have given us a salutary lesson. We thank them for it.

The conclusion of the article is this:—

But it is useless to argue with such men. Their answer is the same as in the days of old, "We have a law." And even the Wesleyans have been driven to see that neither peace, nor truth, nor charity, can flourish as they should do, until the law is taken from the hands of men who use it as it has been used by this Vicar of Owston and his blundering bishop.

## "S. G. O." ON THE FORBIDDEN TOMBSTONE.

This well-known clergyman writes to the *Times* of Monday as follows:—

Sir,—Will you kindly permit one of your old correspondents to occupy a little space with a few observations on the strange letter of the Bishop of Lincoln, in reference to the application of a Wesleyan minister for his kind offices with the Vicar of Owston Ferry, in the matter of the forbidden tombstone?

I should, I at once confess, be utterly ashamed of the Church to which I belong if I believed that the course pursued by this vicar and his bishop was not viewed with sorrow by the bench generally and the great body of the clergy.

It is hard to conceive ecclesiastical prejudice betraying itself after a fashion so puerile and so lamentable. This gravestone *gravamen*, urged by the vicar and supported by the bishop, had it been brought before Convocation, now heated to the utmost by the fire of ecclesiastical controversy, would, I believe, have been treated with the indignant contempt it justly deserves. I can hardly believe even in that assembly five men sufficiently uncharitable could be found to support it—I mean ecclesiastically uncharitable.

That the use of the word reverend as a prefix to the conventional address of the clergy is simply a matter of courtesy, I believe to be beyond all dispute. There are, and ever have been, very many men in "orders" with no claim to be "reverend" because they are so; just as there may be "learned serjeants" somewhat ignorant, "honourable members" whom no one would trust with a shilling.

The bishop professes to doubt whether the title of "Reverend" should be conceded on a tombstone in a Church of England burying place, of which ministers of that Church are the responsible guardians. What pitiful special pleading is the whole of his lordship's argument on the subject! Does he really mean to say that men trained for the ministry of the Wesleyan communion, solemnly ordained according to its appointed "order," placed by its authorities in their sphere of ministerial duty, there held in reverence for their calling and their work by those among whom they are the accepted ministers of their Church, have no claim to a title betokening reverence if it is freely offered them?

It is not a question whether such a minister is to be recognised by the bishop and vicar as "Reverend"; the real question is, whether the Christian Church of which he is a minister, ordained by its "order," giving him that prefix, it being clear it does so, thus distinguishing him from its laity—he is to be shut out of it when cut on a tombstone in a parish churchyard, that stone being erected to the memory of a child who knew him as its father under this title, on such puerile grounds as those set forth by the bishop.

The bishop says he has the happy prospect before long of admitting some Wesleyan preachers to Holy Orders in the Church of England; if he now called them "Reverend" it would be treachery to that Church. Does he not see, if his ordination, and by its means, will give them the title to be called "Reverend," so did the ordination and its means—Wesleyan—give it them when still belonging to that body? Does he not see that the fact of their having left that body to be ordained in our Church is a voluntary repudiation of the title? They await now the fullest separation from their own Church by this seeking of our "orders," they have, coming "to conform," made it mere folly to offer them the Nonconformist rank as ministers.

What the Wesleyan Conference in 1793 and 1794 chose to forbid is one thing; it is clear that these Conferences have now for many years past taken a very different view of the matter. I believe, at this moment, among those who are entrusted with the important work of revising the translations of the Bible, there is, at least, one Nonconforming minister, a Wesleyan, just appointed to a most important post in that communion. With him work one or more bishops and churchmen of high esteem in the Church. I should like to know whether in the "minutes" of their meetings, in any correspondence with their colleagues or himself, they are guilty of treachery to the Church, if they give him the prefix of Reverend; do they call him Esquire?

The Bishop of Lincoln says:—"If I give a title to a person to whom it does not belong, I am liable to the charge of flattering him, and of wronging those to whom it belongs." I ask, is this punctilious loyalty to the titular honours of this world to be so jealously guarded only in the case of ministers of the Established Church? Even in regard to our tombstones, are we to have only ecclesiastical expurgation of titular error? If we should chance to read, "To the memory of John Giles, Esquire, of Gilesborough," this said so-called Esquire having no legal claim to the title, the fact being notorious, are we wronging all esquires, and weakly, wrongly flattering John Giles, if we don't order the false designation to be chiselled out?

We lift the turf to cover men of all degrees: is the vicarial eye, under episcopal authority, to watch only over the tombstones of Dissenting ministers?

The ingenuity of tombstone literature is for ever taxed to produce fresh epitaph matter. The lives of great men rarely fail in monumental history to be recorded as those of men good as well as great. Is it treachery in the Christian, in the truly charitable, to pass such inscriptions by without comment? We give to epitaphs a merciful privilege; it is a cruel heart which too closely scans the terms in which we seek to write the memory of our dead over their graves. Who among all the ministers of any Church could justly claim, when all is past and gone, to be proclaimed as men, reverend, to be revered, if the true deep sense of the terms was well weighed?

In these days of heated polemical strife it does appear to me most pitiable, most puerile, to see all this piece of work, all this heavy artillery of episcopal argument put forth to seek the humiliation of a brother minister of the Christian communion; in mutilating the inscription on a monument of his deceased child because therein he designates himself as all gentlemen who knew him would so designate him, being, as he is, the ordained minister of one of the most justly powerful of all English Christian Churches.

## THE BISHOP OF LINCOLN AND THE WESLEYAN MINISTERS.

(From the *Daily News*.)

Now that the Bishop of Lincoln has irrevocably fixed his relations to the Wesleyan Methodists by his letter to one of their ministers, the Rev. Henry Keet, thoughtful members of the Church of England are asking what will probably be the effect of his ill-timed action. The Rev. Dr. Ace, vicar of Laughton, a neighbour both of Mr. Keet and of the vicar of Owston Ferry, writes that in Lincolnshire no other results can follow than a widening of the breach between Churchmen and Wesleyan Methodists, "some of whom," he says, "are among the best of my parishioners." We believe there are few sensible, moderate parochial clergymen who would not bear similar testimony to this section of their people. What makes the bishop's action peculiarly difficult to understand is that it was not at all necessary to vindicate his ecclesiastical consistency. We all know that Bishop Wordsworth is a very High-Churchman, and had he simply done what was requisite to affirm his principles, the world would have been ready to believe that he had refused Mr. Keet's request at a sacrifice of personal feeling. But in this case he had nothing to defend. Mr. Keet was not trying to sail under false colours, or to pass himself off for what he was not. If he prefixed the title of "Reverend" to his name, he added "Wesleyan minister," and nobody therefore could mistake him for a priest endowed with awful sacramental powers. The case had therefore literally no ecclesiastical significance. The title which Mr. Keet assumed and which Mr. Smith first, and afterwards Dr. Wordsworth more offensively, denied him, is a mark of respect which society pays to those whom it thinks worthy of it. When, therefore, the Bishop of Lincoln, indirectly administering a rebuke to the Archbishop of Canterbury, writes to Mr. Keet that he "will not practice that kind of liberality which courts popularity by giving away what does not belong to it"—intimating, however, that his correspondent might acquire a title to it by coming to be ordained by him—he completely misses the mark. It is by the courtesy of society, and by that alone, that any order of ministers is marked out as "reverend," and Bishop Wordsworth utterly misconceives his mission if he supposes that it is for him to change the usage of his countrymen in such matters. He may violate that usage, but he can only do so at the cost of interests of which he is the appointed guardian.

(From the *Spectator*.)

Dr. Wordsworth has chosen a most illjudged pretext for the special sanctity of Church-of-England orders. He has a right to assert that, if he believes it, and may even, on fitting occasion, be bound to assert it, but the word "Reverend" conveys no assumption in that important controversy. No Wesleyan claims any spiritual power under it, and no Nonconformist, nor is it in any way related to the apostolical succession. It is a modern title, signifying no more than any other professional title, and not only can be conceded, but is conceded, by Catholic prelates to English clergymen the validity of whose orders they openly deny. Dr. Manning would have given it to Mr. Wordsworth while the latter was simply vicar, just as we doubt not the Bishop of Lincoln would "flatter" Dr. Manning by using his archiepiscopal title on the outside of a letter. The bishop has no right to appoint John Wesley infallible Pope of the denomination which bears his name, any more than he has to declare that the governing body of the connexion knows nothing about its own organisation. To affect to do so is an impertinence as it would be in Mr. Keet to refuse the bishop the title of "Lord," because its use is believed by Nonconformists to be prohibited to bishops by the New Testament. The bishop may say, and say truly, he is "Lord" by law, not as bishop, but as peer; but so is a clergyman of the Established Church of Scotland "Reverend" by law, *i.e.*, by the sovereign's use of the title, yet the bishop is by his first theory debarred from using the designation. As to the third theory, it is not only absurd, but, we are convinced, contrary to Dr. Wordsworth's own habitual practice. We have not a doubt that he addresses any bishop of the disestablished Irish Church as "my lord," though in so doing he is flattering him, and wronging every bishop in the kingdom entitled to the designation. Lord Alwyne Compton sits in Convocation. He has not the faintest right of any sort, kind, or description to that title, except the usage of society; but if the Bishop of Lincoln speaks to him, he styles him "Lord Alwyne," and not "Mr. Compton." The usage is just as strong in favour of the Wesleyan minister, or, indeed, any regular pastor of a Nonconformist congregation, and to denounce it is a piece of sacerdotal arrogance which will irritate half the Church laymen in the kingdom, and make it impossible for them to deny that the Church claims a right which is not hers, a social ascendancy entirely inconsistent with her spiritual offers. The occasion on which the claim is advanced deeply aggravates the case. If Dr. Wordsworth likes, in his individual capacity, or as Bishop of Lincoln, to refuse the title of "Reverend" to a Wesleyan minister, while he grants it to a Catholic priest, he is entirely entitled to do so—provided he does not grumble when a Catholic bishop treats him as a mere lay peer—but he has no right whatever to refuse permission to Mr. Keet to describe himself on a tombstone in the most accurate way he can. The churchyards do not belong to him or to the incumbents of parishes, but to the nation, although, no doubt, some sort of supervisory right is entrusted to the clergyman, a right which he is to exercise in the interests of decency and order, and not to propagate his own special opinions. Mr. Smith might just as well carve on the tomb, "Daughter of H. Keet, Schismatical Teacher of Error," as erase a mere description, perfectly true in fact, sanctioned by the usage of all Christendom, and so little injurious to the Church that the Archbishop of Canterbury, in this very correspondence, carefully employs it. Not one indiscreet bishop, Mr. Russell Gurney?

## DEAN STANLEY ON RELIGIOUS TOLERANCE.

On Sunday morning the Dean of Westminster preached to a large congregation in the Abbey. The sermon was based on the words, "Two men went up into the temple to pray; the one a Pharisee, and the other a publican." Referring to the narrow-minded and sectarian spirit in which men, individually and collectively, were in the habit of thanking God that they were not as other men, he said in the eyes of St. Paul Cæsar and Cæsar's ministers were not less truly ordained of God, and not less His ministers, than the pastors and presbyters on whom Paul himself had laid his hands. And to come later down, he might venture to say that in the impartial judgment of history Henry Plantagenet was more completely on the side of religious liberty than Becket in the height of his assertion of spiritual independence. Some of the great spiritual movements of Christendom had often been begun by the great lay world abolishing evils which the Pharisees of the ecclesiastical world

often would not touch with their little finger. There was no such sharp distinction between the material and the spiritual, the sacred and profane, as some would have us believe. The spiritual might be found on the thrones of kings and rulers, and the material in the cells of hermits. The sacred and the Christian had often been found in the decrees of judges, and the profane and worldly in the decrees of councils. There have been narrow-minded Pharisees of the world and of the State, and there have been unselfish, simple-minded publicans of the Church. There had been times when the great secular society had despised the hard-working, pure-minded, simple-hearted Christians, or Catholics, or Puritans, with a spiritual pride as lofty and as empty as ever was that with which priest or saint or Covenanter looked down on the unregenerate and the reprobate of the world. "God, I thank thee"—such in spirit and almost in word was the expression of the great Roman historian Tacitus—"I thank thee I am not as the miserable sect called by the infamous name of Christians, odious to all mankind." "God, we thank thee," said the philosophers of France, "that we are not like those benighted men who converted the barbarous tribes or erected the Gothic cathedrals." "I thank thee," said the splendid Pope Leo X., "that I am not as the ignorant monk, Martin Luther." "God, we thank thee," said the great movers of the political and social revolutions of the seventeenth or eighteenth centuries in England, "that we are not as those fanatics" the blind poet of Bunhill-row, and the wandering tinker of Bedford, or the scrupulous Bishop who could not accept the Act of Settlement, or the Lincolnshire pastor who spent his long life in itinerant preaching; and yet those early Christian martyrs, those mediæval missionaries and monk of Wittemburg, were mightier in the long run even than Tacitus or the Encyclopædists of France, or the philosophers of the Renaissance. And those wayward Christians in England, as they seemed to be—John Milton, the author of "Paradise Lost," John Bunyan, the author of the "Pilgrim's Progress," Bishop Ken, author of the Morning and Evening Hymn, John Wesley, the author of the religious revival in England, went down to their graves as much deserving of the praise of true statesmen and philosophers, even as Clarendon and Bolingbroke, as Walpole and Hume. In short, the result of this parable was to teach each man to seek to know his own secret failings, and to look justly, calmly, and charitably on those of others, remembering that in the judgment of our Maker often the last shall be first, and the first last, and often he that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

## THE PUBLIC WORSHIP REGULATION ACT.

The Act for the better administration of the laws respecting the regulation of public worship has been issued. A portion of it, as to the appointment of the new judge, comes into force at once, and Lord Penzance, on the nomination of the Archbishops of Canterbury and York, with the approval of Her Majesty, is to be the new judge; and on a vacancy of the office of the Dean of Arches, and also of the Master of the Faculty, the offices are, *ex officio*, to vest in the judge. Another part of the statute can be acted upon before or after the 1st July, as to the making of rules and orders. As to complaints against clergymen for alterations or additions to the services, as well as omissions from the Prayer-book, the 1st July next is the day of the operation of the statute. The mode of procedure is to be by an archdeacon, churchwarden, or three parishioners of one year's residence or more, and three persons residing in a diocese, making a representation, supported by a declaration of its truth, to the bishop, of the practices complained of, and if the bishop is of opinion that proceedings should not be adopted, he is to give his reasons in writing. If he considers proceedings should be adopted, he is to send a copy of the representation within twenty-one days to the person complained of, and require both parties to state whether they are willing to submit to his directions without an appeal, and if they do, he is to hear the matter and pronounce judgment. If, however, the parties do not express their willingness to submit to the bishop's directions, then he is to transmit the representation, to the archbishop, who is to send the same to the judge to hear the case, and to whom, before hearing, security for costs is to be given. The person complained of is to transmit to the judge an answer to the representation, and in default of such answer to be deemed to deny the allegation. The case is to be heard in an open court on *viva voce* evidence, and the judge is to possess the powers of a court of record. The parties may appear in person, or by counsel, or by proctor, attorney, or solicitor, and there is an appeal to Her Majesty in Council. Obedience to a monition by a bishop or the judge is to be enforced, and the clergyman to be inhibited for three months; and if a second inhibition within three years, the preferment to become void, unless a bishop should postpone it for three months, and on such avoidance a new minister to be appointed as if the incumbent was dead. The bishop during the inhibition to provide for the spiritual charge of the parish, and to raise funds for the purpose by a sequestration. With reference to cathedrals and collegiate churches, as to the fabric, ornaments, &c., the person complained of is to be the dean and chapter, and the visitor or judge to enforce a monition, and if necessary, to enforce payment of costs by a sequestration; if the complaint is against the ornaments of a minister, or as to the observance of the Prayer-book, then to be against the clerk in holy orders. For the same complaints proceedings are not to be against a clergyman under the Church Discipline Act and this Act. New rules and orders are to be made and laid before Parliament. The schedule contains two forms as to the judge being a member of the Church of England, and as to the manner in which a representation is to be made to a bishop.

The Bishop of Winchester writes to the *Times*:—"I did not mean to trouble you with any correction of your report, or abstract, of my speech on the Public Worship Bill in the House of Lords on Tuesday last, August 4, but I find that some persons in my diocese are much distressed in my supposed words—'He did not for a moment question the right of Parliament to interfere with the fundamental principles of the Church.' May I, through you, assure all who care to know it that nothing could be further from my thoughts or words than such a sentiment? I said that I did not question the right of Parliament (though at the same time I claimed the right of consultation for the clergy) to legislate for the Church in all that did not concern its fundamental principles. If Parliament were to touch its fundamental principles, the Church would then become not indeed the Church of God, but the Church of Parliament, which Sir W. Vernon Harcourt says it is now. I specially claimed for it to be a Divine not a human institution, though of, course, having a human element in it. May I, when writing on this subject, add that although I do not profess to be a lawyer, I was quite aware of all that Sir W. V. Harcourt said in his answer to me in the House of Commons? Indeed, I quoted Chief Justice Holt not only to show that great lawyers had held that Episcopacy was a Divine institution, but also to show the very thing which Sir W. V. Harcourt insists on—viz., that the power of the Archbishop of Canterbury was already exceedingly great, greater than ever before was possessed by any archbishop, except the Pope, and, perhaps, the Patriarch of Constantinople. My inference was, 'Do not make it greater.' His seems to be, 'It is so great that it matters not how much you increase it.' Being a devoted believer in the principles of the English Reformation, I have always held to one of these principles—viz., that the exaggeration of the power of Metropolitans was the great cause of mediæval corruption and of all subsequent divisions, and that a similar and more primitive Episcopacy is the true constitution of the Church. I have heard nothing yet to shake my faith in this, though I well know that the policy of the Tudor Sovereigns was to play off archbishops against bishops, the clergy, and laity, and so to control them all. One word may I add? I said that 'there was as much *historical* (I did not say *scriptural*) authority for the government of the church by bishops from the time of the Apostles as there was for the government of Rome by the twelve Cæsars.'"

In order to put a stop to Ritualistic practices in certain churches in the metropolis, an association is being formed with a view to take action under the provisions of the Public Worship Regulation Act. As a preliminary step to any direct proceedings, meetings and conferences will be held in various parts of the metropolis in connection with the National Protestant Institute; and, in order to meet the necessary expenses, a "Protestant Meetings Fund" has been established.

## MR. FAWCETT, M.P., ON ECCLESIASTICAL AFFAIRS.

On Monday an address from the electors of Brighton was presented to Mr. Fawcett, M.P., in recognition of that gentleman's great public services. Mr. Fawcett, who had an enthusiastic reception, made an eloquent and vigorous speech in reply, in the course of which he referred as follows to the Endowed Schools Bill:—

A few weeks since, in common with many others, he shared the opinion that modern Conservatism did not mean reaction and retrogression; that whether a Conservative or a Liberal Government was in office, there would still be progress, although the rate would be somewhat slower in the one case than in the other. Events had, however, now shown that all who held such opinions as these were indulging in a fond delusion. By the introduction of the Endowed Schools Bill they had been told, in a manner that could not be mistaken, that Conservatives if they were not prevented, would use the power they now enjoyed, not simply to arrest progress, but, what was infinitely worse, reverse what had been done in the past, and to restore to a sect what Parliament had decreed should be enjoyed by the entire nation. Let them not suppose that because the Government were forced to withdraw the most objectionable clause in the Endowed Schools Bill that all danger had passed away. The Prime Minister was careful to make his supporters believe that this policy of reaction was not finally abandoned, but only temporarily suspended. But even if the Government should be afraid to reintroduce the portions of the bill which they had withdrawn, they surely could not suppose that by thus shrinking back they could throw a veil over the past, and induce them to forget that they deliberately attempted to call into existence new religious disabilities, to insult every Nonconformist by placing him under the ban of exclusion, and to appropriate to the Church endowments which Parliament had decreed should be used to promote the intellectual advancement and the liberal learning of the entire people. One advantage which was promised from the advent of the present Government to office was that they were to have "no more plundering and blundering." No more plundering, forsooth! When some child of humble parentage was on the point of obtaining some scholarship or exhibition, which would enable him to continue to pursue an honourable career of intellectual success, he was suddenly to be told, "The prize you might have gained you are not to enjoy because your father is not a Churchman, and a Government has come into office which will search out in every nook and corner, in every village and hamlet, for every scrap of an endowment on which it could lay its hands, in order that the Church may be still further enriched." No more blundering! Was there ever such an exhibition of this particular quality as they had lately witnessed? After a bill was introduced by a responsible Minister, and was warmly, almost passionately, defended for a fortnight by the leading members of the Government, the Prime Minister, when forced to retreat, had no better excuse to offer than that he was utterly unable to comprehend the measure for which he and the Cabinet were responsible. But as if this trifling with Parliament and the country were not bad enough, he was driven to such desperate straits to find some justification for what had been done, that he had not the courage to bear the blame himself, but attempted to throw it upon the permanent officials who draughted the bill. Not only was this blundering, but it was blundering of a very mean and ungenerous kind. It is perfectly well known to every one that the Parliamentary draughtsmen attached to the various Government offices were in no way responsible for the policy of any measure which they may prepare, and as men of honour they felt themselves bound to do their work without any political bias. If they should not express the intentions of the Government with sufficient clearness or exactness, the Government alone was to blame if the mistake was not corrected before the bill was introduced. It was at once felt that the censure which was thus cast upon these gentlemen was so unusual and so undeserved that the Lord Chancellor took an early opportunity of indignantly repudiating the excuse which had been put forward by the Prime Minister. An attempt would not improbably be made to induce the country to believe that the opponents of the Endowed Schools Bill had attributed for party purposes too much importance to the consequences that would have resulted from its passing. This was the line of defence that was adopted by the Prime Minister; but it must be remembered that he, according to his own confession, was precluded from saying what the consequences of the bill would have been, for he ultimately had to withdraw nine-tenths of it, because he said he was utterly powerless to understand it. It is, however, particularly to be noted that the objects which the bill was intended to effect were most explicitly stated on the second reading; and it was worth while to recall some of the statements which were made by members of the Government. The bill, after having been carefully considered by the Cabinet, was entrusted to a rising young statesman in order to give him an opportunity of distinguishing himself. The speech he made in introducing the bill was cheered with unusual vigour by the Conservatives, and far from any of his expressions of opinion being regarded by the older and more experienced members of the Government as over statements arising from youthful indiscretion, two of the most influential Cabinet Ministers spoke later in the evening, and distinctly confirmed all that Lord Sandon had said. They were not only endorsed but amplified by the Home Secretary, who emphatically declared that what the Government had done was "not to engraft a new principle, but to extend the old one that endowments left for Church of England schools should not be applied to other purposes." In order to understand the full significance of the claims which were thus set up on behalf of the Church, it must be remembered that the bill proposed that one interpretation, and one interpretation alone, should be put upon the wishes of founders. Whatever might be the time in which they lived, whether they were Catholics before the Reformation, whether they were Puritans or Independents in the days of Cromwell, if ever they mentioned the word religion it was to be supposed that what they intended to do with their generous benefactions was not primarily to diffuse learning amongst the people, was not to bring high culture within the reach of those who might be by poverty debarred from it, but that their main desire was to promote the interests of the present Anglican Church. In order to bring home the peculiar injustice which was contemplated, and which, so far as they know, was still contemplated by the Government, it was only necessary to remark that not merely would nearly every Catholic school which was founded before the Reformation be converted into a Church school by the proposition, but because Nonconformists previous to 1779 were not permitted to found a Nonconformist school, Parliament was called upon to declare that if a Nonconformist ever mentioned the word religion the property which he left for education was to be primarily devoted to promote a form of worship from which in his lifetime he dissented, and from which he so conscientiously disagreed that rather than conform he endured countless indignities and disabilities. Could any one doubt that it was the clearly formed intention of the Government to pursue a policy of reaction, to undo the work of past legislation, and to restore to the Church endowments that had been thrown open to the entire nation by the legislation of the past Parliament? Could they come to any other conclusion than that the more power the Government possess the further they go in this backward course? If, having a majority of fifty, they would not hesitate to administer almost all the endowed schools of the country as narrow sectarian institutions, had they any security that if the majority were one hundred they would not enlarge their aims and reimpose religious tests in the Universities in order that these ancient seats of learning might be restored to the ecclesiastic purposes for which by the will of their founders they were originally intended? Now, what ought to be done? One thing they ought to do, and that was never rest till they had proved that a Government that was prepared to carry out such a policy of reaction and injustice did not represent a majority of the English nation.

## THE BISHOP OF MANCHESTER ON EDUCATIONAL DIFFICULTIES.

In the course of a sermon preached at Earlestown on Saturday the Bishop of Manchester said:—"Now, a great deal had been made of what was

called the religious difficulty. It had been trumpeted forth as though it was the most serious obstacle in the way of the education of the children of this land, and the clergymen of the Church of England had been represented in some quarters as a parcel of bigots, who if they could not have the children taught in their own way would not have them taught at all, and whose only object was a miserable system of proselytising. Now, he might possibly encounter some opprobium and some replies by saying that he utterly denied that that had been the motive which actuated the clergy and the laity of the Church of England. The other day he was reading a summary of last year's report to the Committee of Council upon Education, and he found that there were about 10,500 schools at this present moment under the inspection of the Department of Education in England. Of this 10,500 schools, only about 520 were board schools; so that it did not seem that all over England, including all our great towns, board schools had made any considerable headway. Of these 10,500 schools, about 8,500 were schools belonging to the Church of England. Now, that represented to them the proportion of the work which the Church of England had taken upon herself to do. Out of every ten schools in the land eight belonged to the Church of England. In their schools before it became law, he believed, the conscience clause was the recognised principle upon which they were established. Certainly there had been some unwise clergymen, but they were all liable to mistakes. After defending the Church catechism from certain statements which had been made in regard to it, he said that it taught him the highest Christian principle, and could not do harm. After referring to the basis of instruction which was about to be adopted in that school, he went on to observe that he was an old school commissioner. He had three times in his life been employed by Government as commissioner on subjects more or less connected with education. He had seen in the course of these inquiries in different parts of England, the United States of America, and Canada, such things as costly buildings, elegant outside, but in which there was next to nothing which could be really called educational, and he had seen unpretentious-looking buildings in which education was effectively conducted. Bricks and mortar would not educate people and make them religious, and he should like this to be borne in mind. Let children be taught to do their duty and to fit themselves for the end which awaited them all. He wished to say another thing, and that was this—that the man who did his duty honestly and uprightly in the station of life in which God had placed him on the earth was making the best preparation that a man could make for a transference to a higher state hereafter. It was a dangerous thing for them to divide themselves, as it were, by walls of demarcation, and to say that half their life should be devoted to things of this life and half to the great hereafter. That was not the true Gospel. Looking at the education of England, he must say that they were far below the level of many other nations. We were not so well educated as Sweden, as any of the states of Germany, as some of the cantons of Switzerland; and the simple reason of it was not because our schools were inferior or that because our teachers were more wanting or less competent for their duty, but because the children were sent to school so late and taken so early and kept at school during the brief period of their scholastic life so irregularly—in consequence of this, it was impossible to secure any satisfactory progres. The report to the Committee of Council also stated that last year about 800,000 children were presented for examination in the six standards. If these children were kept at school regularly, there would be something like 125,000 or 130,000 in each standard. Now, what was the actual result? It was almost inconceivable, and it filled him with great shame when he realised it, that only 15,000 passed. Such a state of things was most unsatisfactory and discreditable, and until they could get a more regular, uninterrupted attendance from the children to their schools he was afraid they would not be able to wipe away the disgrace which existed among them. That was the reason of so many grown-up persons reading and writing so imperfectly. They were sent late to school, were only there two or three years, and no more, and what they were taught was forgotten and passed away. These were very serious problems not only for statesmen and clergymen, but for every man who wished well of his country. Whether a better system of things was to be brought about by the adoption of a uniform system of compulsion, after the Prussian model, which absolutely required the attendance of every child at school for a certain number of years, or until he had reached a certain standard of attainment, he did not know. He would rather that the work were done by the voluntary and enlightened self-interest of the parents, who ought to sacrifice something for their children's education. If parents would not make the sacrifice voluntarily, he really thought the State ought to step *in locus peremptis* and bring to a higher level the present inadequate and miserable amount of culture and education.

## THE SCOTCH GENERAL ASSEMBLIES AND THE PATRONAGE QUESTION.

On Saturday the stated meetings of the Commissioners of the General Assemblies of the Established and Free Churches of Scotland were held in Edinburgh.

The Commission of the General Assembly of the Established Church met in the Hall, Castle-hill; Dr. Traill, Aberdeen, Moderator.

The principal business before the commission was the subject of the Patronage Bill. Dr. Pirie, Aberdeen, moved the following resolution:—

"The commission, with deep thankfulness to Almighty God, embrace the earliest opportunity of recording the grateful appreciation of the benefits conferred upon the Church and country by the removal of the grievance of the law of patronage unjustly imposed by the Act of Queen Anne, 1712, and long complained of and protested against as being the root and origin of many evils. The commission recognise with profound satisfaction the wise statesmanship of Her Majesty's Government in introducing and promoting a measure just in itself and earnestly desired by the Church in the interest of the people of Scotland, and they gratefully acknowledge the support accorded to the measure by members on both sides of the House of Parliament. The commission trust that, by God's guidance and blessing, all concerned may be enabled so to exercise the powers conferred by the Act now passed that it may prove effectual in healing discussions, promoting the peace and prosperity of the Church, and extending the influence of religion among the people, and further resolve to hold a special meeting on the second Wednesday of October for the purpose of making interim regulations under the statute, and of taking such other steps with a view to carry the same into effect as may be necessary and competent to them."

In supporting the resolution, Dr. Pirie said he had to congratulate the commission, the Church, and the country at large, on the passing of a measure which they must admit—whatever had been their opinion with reference to it in other respects—had been desired by the Church and the people of Scotland for several hundred years. Dr. Smith (North Leith), seconded the resolution. A long discussion ensued, bearing chiefly on the effect that the operation of the bill would have on the relation of the Church of Scotland to other denominations, especially towards the Free Church. The resolution was ultimately unanimously agreed to.

In the Commission of the Free Church Assembly, Dr. Elder, Rothesay, Moderator, Principal Rainy gave in a report on the Patronage Bill. In the report was the following:—

"The committee have reason to believe that their action was of use in aiding to secure thorough discussion, and thus placing the whole elements of the case more clearly and completely before the public mind. Looking now at the history of the measure itself, the committee have to remark that the Government and the Legislature, by majorities in both Houses, have resolutely adhered to the principle of regulating their procedure exclusively by a regard to the wishes and the interests of the existing Establishment. They have declined to recognise any right or interest elsewhere, such as would warrant an inquiry into the convictions or the condition of other sections of the Scottish people. They have persisted on this occasion, not merely in rejecting the claims involved in the position of the Free Church, but in declining to pay any attention to them; and, so far as the Legislature can do it, they have afresh accorded to the Establishment the exclusive character and committed to it the whole inheritance of the National Scottish Church. They have, of course, aided their argument on behalf of the measure by a recourse to the history of Scottish Dissent as indicating that the abolition of patronage could not be obnoxious to any section of the Scottish people, and was therefore likely to render the Established Church more generally acceptable. But they have steadily declined to take account of all rights, interests, and forces that have grown up outside of the Established Church, whether by the mere fault of the Legislature in former days, now virtually confessed, or by the co-operation of other causes. The object plainly was to frame the measure so as to produce or encourage the impression that Free Church principles are, in point of fact, sufficiently provided for, or, at least, are not henceforth likely to be often and much contravened in connection with the Established Church. Your committee are glad to think that the effect has been to enlarge the privileges of their friends and neighbours, the members of the Established Church, and to dispose Parliament to accord to its courts discretionary power in various important matters. A new proof is thus afforded that the existence and operations and the known principles of the Free Church, as well as of the sister Churches not established, have had the effect of vindicating and securing for the Established Church a large measure of liberty, of privilege, and of opportunity for unembarrassed application to Church work."

Dr. Begg, who differed widely from the report given in by the committee, said he thought the country was indebted to the Government and to the Lord Advocate for the passing of the Patronage Bill, which he held was one of the most important Acts which had been passed during the last 150 years. The report was adopted, but no resolution was made on the subject.

## THE GERMAN GOVERNMENT AND THE ROMAN CATHOLIC CLUBS.

The letter of the German correspondent of the *Guardian* contains some interesting particulars of the political action in which the Roman Catholic clubs have made common cause with Socialist democrats.

"The raid against the Catholic clubs and societies continues. Throughout all the provinces the police are actively searching the rules of the societies and the lists of members, and shutting up the clubs when there is the least excuse to do so. These are clubs for young workmen, and in order to put ourselves in the official position respecting measures which we naturally think intolerant, we must consider what such clubs are, and are meant to effectuate. The Roman Catholics have managed within the last thirty years to spread a network of combination over all Germany, in order to get the rising generation, and especially the young workmen—who, they foresee, will be a great political power in the future—completely into their power. The young lad who is preparing for confirmation is already a member of a boys' society, after confirmation he passes into a higher club, and, when he gets married, into a third. The young women are similarly all enrolled in a pinsverein. These clubs, in close combination with the socialist societies, manage all elections, civil and parliamentary. In a Catholic town or village, the nominee of the Catholic club is the mayor, and in large districts they manipulate the election for Parliament. When the history of the present struggle comes to be written, and it is seen how Rome endeavoured to subjugate Germany to herself, it will also be seen what an important element in the struggle these journeymen's clubs are. I write under correction when I say that they do not exist in France, at any rate the Ultramontane journals do not plead it. Here are statistics drawn from these journals:—'There are at present 533 of such clubs established, and Germany rejoices 426 out of the number. They are thus distributed:—Prussia, 249; Bavaria, 118; Baden, 27; Wurtemburg, 19; Saxony, 7; and Hesse, 6. Besides these, Austria has 85, Switzerland, 15; Holland, 4; and Denmark, Italy, and Egypt, one each. These numbers are quoted in the *Cologne Gazette* from the Ultramontane journal of the same place, and if they are correct, the fact needs explanation that Italy should possess only one such club, while Protestant Prussia has 250, and even Protestant Switzerland 15. In Berlin alone there are fifty of these societies, and eight of them have just been shut up by the police. They are so well organised that, like the orders, they have a general, who is at present a priest at Cologne, and every diocese has a president, nominated by the bishop. They exhibit the fullest specimen of clerical centralisation and supremacy. In the eyes of the Government, therefore, they are political weapons in the hands of their foes, and thus are fair objects of attack."

The German Ultramontane papers recorded during last week five arrests of Roman Catholic priests, eleven expulsions, and twenty sequestrations of Church property, in addition to the dissolution of four Catholic societies and inquiries into six others, one of which has since been also dissolved. These figures furnish an idea of the severity of the struggle which is now going on.

---

A formal sentence of deposition has been pronounced by the American House of Bishops upon Bishop Cummins, who recently seceded from the Episcopal Church of the United States, and has founded a Free Church.

The *Rock* says that a proposal has been made for the erection, at a cost of 10,000*l.*, of a memorial in St. Paul's Cathedral, of William Tyndale, to whose efforts in the translation of the Bible Englishmen owe so much.

The order of Jesuits numbered at the beginning of the present year 9,101 members, of whom 2,303 resided in France, 1,527 in Italy, and 1,080 in England and her colonies; 1,588 were employed on missions, and the rest reside chiefly in the United States, where St. Louis is their chief seat.

Mr. Gladstone has addressed a letter to the *Guardian*, stating that his attention had been called to a letter, signed "A Layman," in the *Church Times*, July 31, containing a statement that Her Majesty had written to Mr. Gladstone to influence him in his conduct to the Public Worship Regulation Bill. There is no foundation whatever, says Mr. Gladstone, for such a statement.

Dr. Charles Richard Sumner, formerly Bishop of Winchester, died on Saturday. Dr. Sumner has been seriously ill for some weeks, and died at his residence, Farnham Castle, on Saturday, in his eighty-third year. He was educated at Eton and Trinity College, Cambridge; was for some years Canon of Canterbury and Rector of Abingdon, Berks; was consecrated Bishop of Llandaff in 1826, and was translated to the see of Winchester in 1827. Dr. Sumner, while he held the office of librarian and historiographer to George IV., translated Milton's treatise on "Government," which was published by the command of the King, and attracted considerable attention at the time. He resigned his see in 1869, under the provisions of the Bishops' Resignation Act, and an Order in Council made in November in that year assigned to him the episcopal residence at Farnham Castle during his life.

Religious Education.—On Saturday the Bishop of Winchester delivered the prizes in a Jersey school, and in doing so remarked that the present was an age of great intellectual high pressure. For his own part he thought the pressure too high, and that it ought to be lightened, if all was for secular and none for religious knowledge. Without proper religious training, the rising generation would not only be overworked and irreligious, but would be a generation of rogues.

The Chapter of St. Paul's and the Working Classes.—The Dean and Chapter of St. Paul's

Cathedral have arranged during the summer months for a series of visits to be paid to the Cathedral during Saturday afternoons. Not many weeks since a large party was conducted over the Cathedral by Canon Gregory, under the auspices of the Workmen's Club and Institute Union, and on Saturday last about seventy members of the Clifden Institute paid a visit to the building under the direction of Canon Liddon.

Large and Small Churches.—Mr. Spurgeon says he never had the ability to manage a small church. They are like those canoes on the Thames; you mustn't sit this way or the other, or do this thing or that thing lest you should be upset. His church is like a big steamboat, and he can walk here or there without any danger of upsetting it.

The Amenities of East Brent.—The use of the belfry key has been a bone of contention, and has caused the latest unseemly squabble between Archdeacon Denison and his churchwarden. A large crowd of parishioners collected one day last week to watch the proceedings. The archdeacon stood with his back against the belfry door for more than an hour, protesting that he would only be removed by personal violence. At last the churchwarden gave up the point, and the edified parishioners dispersed.

A Comic Vicar.—The Rev. J. Craig, vicar of All Saints, Leamington, has been memorialised by some of his parishioners to resign in consequence of his advanced age, and incapacity to perform his duties. The vicar, in reply, refuses to resign his living to a "dark horse," and says his successor must be "trotted out," so that they may see who he is. Finally, he says that when at college he was considered *facile princeps* of comic-song writers, and he concludes his letter with some wretched doggrel, *apropos* of the present business, with a "derry down" chorus.

School Boards and Nonconformists.—At the recent election of the School Board of Holyhead the voting was as follows:—Rev. W. Griffith, Independent, 1,130; Mr. T. Morris, Calvinistic Methodist, 1,008; Mr. W. D. Jones, Baptist, 877; Captain John Jones, Wesleyan, 830; Rev. Dr. Briscoe, Churchman, 592; Mr. H. G. Hughes, Calvinistic Methodist, 587; Mr. Joseph Williams, English Wesleyan, 382. Unsuccessful: Mr. O. Jones, Methodist, 261; Mr. R. J. Parry, Churchman, 223; Mr. Flanagan, Roman Catholic, 201. The Nonconformists have secured the return of the five candidates originally proposed by them.

The United Methodist Free Churches and the Liberation Society.—The following resolution was passed at the recent conference of this body held at Newcastle-on-Tyne:—"That this assembly rejoices to learn that the Triennial Conference of the Liberation Society, held last May, resolved to prosecute the work to which it is pledged with increased vigour, and that for the accomplishment of this object it was determined to raise a special fund of 100,000*l*. This assembly would again express its deep conviction that the best interests of both Church and State would be promoted by the liberation of the Church from State patronage and State control, and cordially commends the effort to raise a special fund to the sympathy and support of the members of the Methodist Free Churches."

The Primate on the Established Church.—The Archbishop of Canterbury, speaking in Canterbury on Wednesday, said there was zeal, and very well-intended zeal, on the part of those who considered the Established Church an evil. He warned his hearers against the erroneous belief that because there was now a lull there was not at the present time as strong opposition in the country to the whole principle of Church Establishments. It was impossible to meet by concession people who held these views. All that the clergy and laity of the Church could do was to work faithfully and conscientiously, and trust to the effect of their labours to show the enemies of the Establishment that instead of being an evil it was a great blessing. His Grace was convinced of the necessity of making a great effort to maintain the Establishment, and said he hoped to see internal differences put aside in favour of zealous co-operation in the Master's work.

---

The *Athenæum* contains the following:—"The Lord Chief Justice has not so much as commenced his much-talked-of book on Junius. M. Rochefort is going to remain in London. Among the Bowood papers which Lord Edmond Fitzmaurice is examining with the view of producing a memoir in defence of his great-grandfather, Lord Shelburne, there are a good many unpublished letters from Bentham. Mr. James Clark, of whose Spanish version of Shakespeare's plays we lately spoke favourably, is working at the sixth volume of his translation. It will contain 'Julius Cæsar' and 'The Two Gentlemen of Verona.' We understand that Mr. William Allingham has succeeded Mr. J. A. Froude in the editorship of *Fraser's Magazine*. Mr. John Morley is going to republish his essays 'On Compromise' in a volume. Seven days before his death the late Dr. Beke had written a new preface to his work 'Jesus the Messiah,' and prepared to reissue the book with a fresh title-page, as an answer anticipatory to the work, 'Supernatural Religion.' The reissue has now appeared, with a melancholy interest derived from the author's sudden death. A second edition of Major Evans Bell's 'The Oxus and the Indus' has just appeared. It contains a new preface of much interest on the Affghan question."

## Religious and Denominational News.

### THE WESLEYAN CONFERENCE.

EXCITING ECCLESIASTICAL DISCUSSIONS.

The sittings of this body were continued until Thursday, when it was dissolved. On Tuesday last a report was presented from the committee appointed to consider the constitution of the Committees of Review, which recommended the appointment of one general committee only, the constitution of which—150 ministers and 150 laymen—was indicated. Postponement was suggested, but after some discussion the following resolution, moved by Mr. Bedford, was carried:—

That the report of the constitution of the Committees of Review be referred to a select committee of the Conference, who shall consider it fully, and submit their report to the annual meeting of district committees when the lay members are present; that the minutes of such meetings thereon be sent to the secretary of the committee; that a first meeting of the committee be held next July, together with the chairmen of districts and the gentlemen who may be chosen by the lay members of the May district meeting to attend the annual meetings of the Home Mission and Contingent Fund Committee; and that the report of that united meeting be laid before the next Conference.

Some memorials and suggestions were next considered, and Dr. Rigg proposed, and the Conference agreed—

That a committee be appointed to sit during the year, and to consider and report to the next Conference as to the questions on which it may be convenient for the Conference to vote by ballot, and as to the regulations necessary to ensure the satisfactory operation of the ballot in voting.

Mr. Prest proposed that a minister should be appointed to do evangelistic work in the villages of Lincolnshire. If the means of the Home Missionary Committee had been larger, they would gladly have done more in the same direction.—Dr. Jobson said if the proposal was for Lincolnshire, he would gladly give 100*l*. per annum for three years. The proposal to set apart one minister for one year was agreed to, and the President was empowered to do more during the year if it was desirable. During the afternoon the Conference engaged in conversation upon the state of the work of God.

The statistics of membership were presented by Mr. John Bond. The total number of members in Great Britain is 357,645; increase on the year, 3,065. Admitted to membership during the year, 40,094; admitted on trial in March last, 24,794. Twenty districts, almost all of which include large commercial and manufacturing populations, report an increase: 14 districts, chiefly in mining and agricultural populations in the South and West of England, report a decrease. 5,199 members have died during the year, and 18,984 have "ceased to be members." The third draft (final) of the stations of the ministers subsequently came on for discussion. A most interesting and profitable conversation followed, in which the President and Messrs. William Arthur, M. C. Osborn, B. Haworth, John Taylor, and Joshua Mason took part, describing at length the revivals of the work of God in various parts of the country.

In the evening the Conference was occupied in finally fixing the stations.

On Wednesday the report of the Examination Committee was agreed to, and the affairs of the Kingswood and Woodhouse Grove Schools, of the Metropolitan Chapel Building Fund and the Schools Fund were considered, and various deputations appointed.

The concluding discussions terminated on Thursday night, and were marked by considerable hostility towards the Church of England, stimulated, most probably, by the feeling excited by the correspondence between the Rev. Henry Keet and the Bishop of Lincoln, but showing with the utmost distinctness the hopelessness of the task set themselves by those who are endeavouring to bring about a reunion between the Wesleyan body and the Church of England.

The first outburst of feeling was upon a recommendation from the Portsmouth and Devonport districts to the effect that the capitation grant should be accepted by those Wesleyan ministers who are set apart for the spiritual benefit of soldiers. The Conference unanimously declined to entertain the recommendation. The Rev. C. Prest declared that the acceptance of any species of capitation grant from the State would most seriously cripple the work of the Wesleyan body. They neither sought it, nor would they accept it; while the Rev. A. M'Aulay declared, amid strong expressions of approbation, that in the present state of some serious national questions they must have no kind of State pay.

Next came the question of the Liturgy. It appears that in many Wesleyan chapels, and especially in London, the Liturgy of the Church of England, as contained in the Book of Common Prayer, is commonly used, and during the Conference this service was introduced at Wesley Chapel, Camborne, much to the disgust of Cornish Wesleyans, the majority of whom did not possess Prayer-books, and could not therefore take part in the service with the heartiness to which they are accustomed. The question of the use of the Church of England Liturgy now came before the Conference in the form of a memorial from the Islington (London) Circuit, praying that the Conference "cause the said Liturgy to be so condensed as to avoid repetition and shorten the service, and furnish a Liturgy which can be safely and profitably used by all Wesleyan congregations using a Liturgy." The committee on memorials recommended that the prayer of the Islington memorialists should be granted if the Conference saw its way to carrying out the recommendation in a practical manner.

In the course of the discussion which followed, the Rev. John Hargreaves objected altogether to the use of the Church of England Liturgy in Wesleyan chapels, calling particular attention to the clause in the "Absolution" in which the minister declared that Almighty God had given to him "power and authority to declare and pronounce the absolution and remission of sin." These words were only to be used by a "priest"; and in the Office for the Visitation of the Sick the "priest" distinctly and in his own person pronounced absolution by "authority" of God. He maintained that Wesleyans would be grievously fettered in their efforts to oppose sacerdotalism if they continued to use such words as these.

The Rev. W. Arthur strongly objected to the use of the term "priest" to designate a Christian minister, and objected to the Book of Common Prayer as containing language of a Romanising tendency.

The Rev. John Bond objected to the book because it had been compiled in a spirit of compromise, whereas Methodism ought not to give "an uncertain sound." Therefore, if the book were to be retained in use at all, it ought to be revised and a large number of objectionable phrases weeded out.

The Rev. John Clulow went further than any of these gentlemen, boldly contending against the use of a "given form of prayer." He claimed liberty for himself and others, and was determined to maintain his freedom.

The Rev. A. M'Aulay declared that he felt so satisfied that the Prayer-book was the chosen instrument of those who wished to destroy the Protestant Reformation that he had come to the conclusion to decline invitations to those circuits in which he would have to use the Liturgy. As Methodists they must boldly take the Protestant side in the conflict which is approaching.

The Rev. John Harris's strongest objection was to the form used in infant baptism, from which he contended all traces of the doctrine of baptismal regeneration should be removed.

Several other ministers spoke in the same strain, but the unanimity ceased when the advocates of reform proposed to substitute another Liturgy for that in the Prayer-book.

The Rev. E. E. Jenkins was the first to admit the existence of division in the Wesleyan ranks. He said it was beyond doubt that there was a Prayer-book party in the Wesleyan Church, and he felt that there would be great difficulty in pleasing all parties; still, he was of opinion that a change was necessary, and thought the time had arrived when, being a Church and claiming an ecclesiastical position, they should have a Prayer-book of their own, and not use that of another Church.

The Rev. W. Arthur supported this view, and pointed out that Wesleyans have open to them the same treasury from which the Book of Common Prayer, to which the Church of England had given very little, was taken. He thought that the abridgement of Mr. Wesley might be made the basis of an admirable Liturgy. The Rev. John Bedford agreed with Mr. Arthur; but the Rev. Charles Prest objected to abridgement, and the Rev. Dr. Rigg hoped nothing more would be done than the removal of objectionable phrases from the Book of Common Prayer; while the Rev. John Walton recommended that in London they should have some churches with and some without a Liturgy, so that Wesleyans coming from the Provinces should not be driven away by any objectionable service.

Ultimately the following resolution was carried unanimously, on the motion of the Rev. W. H. Holland, seconded by the Rev. F. Kellett:—

That a committee be appointed to consider the subject of revising the Liturgy and Book of Offices, especially with a view to the removal of all expressions which are susceptible of a sense contrary to the principles of our Evangelical Protestantism, and to report to the next Conference.

There were forty-one memorials in favour of lay delegation to the Conference, which were strengthened by a resolution of the Irish Conference:—"That inasmuch as the assistance of gifted and godly laymen in committees of the Conference has greatly served the interests of our cause in Ireland, and as numerous memorials from our societies have been presented to us, praying that their assistance may be rendered available to a still greater extent by their admission to the councils of the Conference itself in all matters not purely ministerial, it is the judgment of the Conference that the prayer of the memorialists should be granted. That the approaching British Conference be requested to appoint a committee to meet during the year a committee of this Conference to confer upon the subject."

After an animated discussion this question was referred to the committee appointed to consider the constitution of the Committee of Review, with instructions to report to the next Conference.

The usual votes of thanks brought the proceedings of the Conference to a close.

---

Mr. Henry Johnson, of Cheshunt College, has accepted a unanimous invitation to the pastorate of the Wesley-place Congregational Church, Great Horton, and will commence his ministry on the first Sunday in September.

---

A new newspaper, called the *Church Quarterly*, is to be published.

## Correspondence.

### CHURCH PROPERTY AND DISENDOWMENT.

*To the Editor of the Nonconformist.*

Sir,—Allow me to offer some remarks on the important subject discussed in your last number by the Rev. Charles Williams, of Accrington—the disendowment of the Church of England.

Mr. Williams, in the event of disestablishment, would claim, as both legally and morally belonging to the nation, all church buildings and endowments belonging to the National Church before the passing of the Act of Uniformity in 1662. But all that have been voluntarily contributed to it since that date by "Churchmen," he would, as I understand him, propose to hand over, (after an equitable satisfaction of vested interests) to one ecclesiastical body, which he would recognise as "the Protestant Episcopal Church of England," to be by it held in trust for exclusively Episcopalian purposes, just as property is now held in trust by the several bodies of Nonconformists.

In support of this position Mr. Williams argues as follows:—"One fact should be borne in mind. When a Church has been disestablished and disendowed, the Church still exists. Except we have all been using words without meaning, there is a Church, consisting of bishops, clergy, and communicants, which we propose to disestablish and disendow; and we no more desire to destroy, by the action of the State, this Church, than we wish to legislate Methodism out of existence. The difficulties of disendowment are connected with the claims of this Church."

Here I must definitely join issue with your respected correspondent. There surely never has been, either in a legal or moral point of view, a Protestant Episcopal Church in this country, having an existence independent of the State, and entitled to be dealt with as an independent community. We cannot, therefore, "destroy" it, and, in "separating Church and State," we certainly have no right to create any such institution. We have no right whatever to assume that all Churchmen belong to or endow the Established Church because it is Episcopalian. So far as they are influenced by religious motives at all, it is more reasonable to assume that most of them belong to it because t is the Established Church. Many of them certainly care little or nothing for Episcopacy; and those who do approve of it are divided in opinion as to its necessity to the constitution of a Christian church. Does Mr. Williams suppose that if the State were to change its system of Church-Government from Episcopacy to Congregationalism, or were to so alter the Prayer-book as to render it in harmony with the views commonly held by Nonconformists, such modifications of the Establishment would induce Churchmen as a body to leave the Church, or that even the majority of them would do so? It must be remembered that the power and authority of the bishops in the Church has always been neither more nor less than what has been allowed them by the State. And as to Mr. Williams's argument that "it is contrary to the genius of Episcopacy to give to congregations the right to choose their religious teachers," we surely need think little of this when it is remembered that, in the Church as now established, the bishops only appoint to about 1,250 livings out of nearly 11,000; while the Crown appoints to about 900, and private patrons to more than half of the whole number.

So far, therefore, from taking the view advocated by Mr. Williams, I contend—(1) That whatever endowments we leave to Churchmen, we certainly are not bound to leave to them as Episcopalians. (2) That, so far from doing this, we ought, in effecting disestablishment, to remember that Churchmen have been and are unfairly prejudiced in favour of Episcopacy owing to its having been patronised by the State; and therefore (at least for a given number of years after disestablishment) it would be only fair to adopt the suggestion of Mr. Loxton, and prevent them from binding down the endowments left them to be used in all future time only for Episcopalian purposes.

I would suggest to Mr. Williams another weighty objection to his proposal. Surely he does not believe that Sacramentarians, Latitudinarians, and Evangelicals are morally and scripturally justified in remaining together as *one church*. And I presume he would admit hat it is only the *pay and patronage of the State* which nduces them *now* to unite together as members of the Church of England. Then, I would ask, what right have we, in arrying out disestablishment, to continue a similar temptation to these different and conflicting sects (for they are nothing less) to remain together in an immoral and unscriptural union, for the sake of retaining their interest in the endowments to be left, according to Mr. Williams' theory, to *one* corporate ecclesiastical body to be publicly recognised as the Protestant Episcopal Church? The only practicable way of escape from the difficulty that I can see is that objected to by Mr. Williams; namely, to hand over every church building, with whatever voluntary endowments are left to it, to the control of *each congregation*, or to a local body of trustees appointed by them. Those congregations that are veritably Episcopalian could then arrange to submit themselves to Episcopa supervision; but those who have hitherto merely submitted to the government of bishops because it was the system of church-government adopted by the State, we have no right to compel to do so.

There is evidently a marked difference of opinion among Liberationists as to whether it would be right to concede to Churchmen the voluntary endowments of the last two hundred years or only those of the last fifty. I contend for the latter view: 1. Because, as a matter of policy and expediency, and as the best way of solving an otherwise difficult question, I would hand over to them *all* the church buildings, which is clearly *more* than they are *equitably* entitled to. 2. Because it seems undeniable that many of the endowments voluntarily given by Churchmen to the Established Church have been given to it simply because it *was* the Established Church, and would not have been given by them to a disestablished Church. 3. Because, as a matter of fact, these endowments, respecting which there is so much discussion and contention, are far more likely to prove a curse than a blessing to the congregations receiving them; and, 4, because, in the opinion of some, the State would be perfectly justified in secularising the whole of them.

I am, Sir, yours respectfully,
J. RUSSELL LEONARD.

Weston-super-Mare, Aug. 15, 1874.

### DISENDOWMENT.

*To the Editor of the Nonconformist.*

Sir,—Perhaps Mr. Williams will allow me to remind him, in arrest of his argument on *moral claim*, that a very large proportion—how large it is impossible to say—of the property privately given to the Established Church since 1662 has been so given, not because it was the Episcopal Church, but simply because it was the State Church. If the Church thus established had been Presbyterian, the endowment would still have been created. To all such proportion of ecclesiastical property the moral-claim argument has really no application. It is of course impossible to conclude accurately what is this proportion; but the fact that it exists seems to indicate that the distinction between legal claims and moral claims, in regard to National Church disendowment, is not capable of much pressure. It may be well for the sake of peace, from a righteous generosity, and in order to the determination of a difficult question, that Nonconformists should be prepared to make no opposition to a proposal that the disestablished Church should go forth from her old associations with all the property she has thus received since the particular date in question; but, for the sake of high rectitude, I think Nonconformists should be very slow to acknowledge that any single Free Church has a moral claim to property that was given to a State Church.

The proposals on which Mr. Williams comments may scarcely be practicable, and I am afraid that his argument in opposition to them is in the main unanswerable; but as it would, for many reasons, be a matter for real regret if, in the controversies of the future, it became customary to acknowledge a moral claim where such claims did not really exist, I venture to point out what seems to me an insuperable objection to the acknowledgment of the claim suggested.

I am, yours respectfully,
T. GASQUOINE.

Oswestry, Aug. 17, 1874.

### THE BISHOP OF LINCOLN AND THE WESLEYANS.

*To the Editor of the Nonconformist.*

Sir,—A consistent Nonconformist can feel little sympathy with a minister of religion who thinks his title of "Reverend" a matter worth stickling for. But, as an antiquarian matter, you will perhaps give me space to remind your readers that this is not the first time that a rector has refused to allow this title to be inscribed on a Dissenting minister's tombstone.

In 1726 the celebrated Presbyterian minister, James Pierce, the founder of Arianism in the West of England, was buried in the churchyard of St. Leonard's, Exeter. It was proposed to write on his grave, "Here lies the reverend, learned, and pious Mr. James Pierce." But of this the rector disapproved, saying Pierce was not *reverend*, for he was not lawfully ordained; not *learned*, for he was not a member of either university; and not *pious*, for his theology was erroneous. All, therefore, that was allowed to be written on the good man's grave was, "Mr. James Pierce's tomb. 1726."

The clergy allege that Dissenting ministers have no legal right to the title of "Reverend." It is true that a claim of legality in the matter sounds oddly on the lips of men who regard it as a discourtesy if they are themselves described by their lawful and canonical name of "minister," and relegate that title most willingly to those very Dissenters who certainly have far less legal right to it than to the title of "Reverend." But, moreover, what legal right have the Established clergy to be styled "Reverend"? There is positively no law, and not even a canon, to sanction the title; and so novel is it, that Hooker himself never bore it. If then the Bishop of Lincoln is prepared to support his rectors in excising the title from the gravestones of Dissenters because *they* have no claim to it in law, this stern rule of rejecting titles that are given merely by courtesy and convention will blot out the prized appellation from the epitaphs of those very rectors themselves! and we shall enjoy the time-honoured sport of seeing the engineer hoist with his own petard.

The Bishop of Lincoln's somewhat startling opinion that it is his duty in cases where Wesleyans are parties, to enforce, not the common and canon laws, but "the authority and injunctions" of John Wesley, calls rather for laughter than for refutation. Our ecclesiastical courts have done some queer things in their time, but till now they have never regarded it as part of their mission to enforce Wesleyan discipline and strengthen the hands of the Legal Hundred!

Yours truly,
COURTNEY KENNY.

Downing College, Cambridge.

### RICHARD BAXTER.

*To the Editor of the Nonconformist.*

Sir,—I see from the Wesleyan papers that the Wesleyans are about to place a medallion of their founder in Westminster Abbey. I have long thought that before our Abbey could really be considered national, it ought to contain monuments of Richard Baxter and John Wesley as the representatives of the two largest bodies of Nonconformists. Might I suggest through your columns the propriety of seizing the opportunity, while we have a liberal Dean of Westminster, to erect a monument in the Abbey to Richard Baxter? I am quite sure that in this many would join with the Nonconformists.

Yours truly,
JOHN HUNT.

Oakfield Villas, Lower Tooting.

## FOREIGN MISCELLANY.

The Comte de Jarnac will be the new French Ambassador in London.

M. de Forcade la Roquette, Minister under the Empire, is dead. He was about fifty-four years of age.

The *Nord* of yesterday confirms the statement that the Empress of Russia will visit England in October.

The new telegraph line to South America appears to be working well. A despatch from Monte Video has been received in sixteen hours.

It is stated that the Empress of Russia intends to pay a visit to England in October, after leaving the Crimea, which is her invariable summer residence.

M. Thiers finds the waters of Cauterets too exciting for him. He will, therefore, return to Paris, and afterwards go to some seaside watering-place. M. Thiers's general health (it is added) has never ceased to be good.

The *North German Gazette* states that, according to official information, Captain Schmidt, who was shot by the Carlists, had received at Logrono regular passports from the German diplomatic representative in Madrid.

Complete returns received from Calvados announce that M. le Prevost Delaunay, the Bonapartist candidate, has been elected deputy for that department by 40,794 votes, against 27,272 polled for M. Aubert, the Republican candidate.

Lord Dufferin, Governor-General of Canada, while visiting Chicago, was entertained by the Board of Trade of that city, and in the course of a speech he expressed his desire to reconcile the interests of England and Canada with those of the United States.

Prince Bismarck has published a letter in the Berlin papers expressing his gratitude for the proofs of sympathy received by him from so many persons on the occasion of his escape from the danger which threatened his life, and whom, as their number is nearly 2,000, he could not thank directly.

President Grant has been attending a great Methodist camp-meeting. Just before he took his departure, the President shook hands with the preachers on the stand, they in the meantime singing as they took him by the hand, "Say, brother, will you meet us?"

The notorious James Stephens, "chief organiser" of the Fenian conspiracy, and ex-head centre of that movement, has arrived in Paris from New York. He is living there in the strictest retirement, and it is said that, unlike John Mitchel, he has no intention of visiting Ireland, where, indeed, he would be liable to arrest.

Ex-Marshal Bazaine, accompanied by his brother, arrived yesterday at Spa, in Belgium, whither his wife and children had preceded him. It is stated that the inquiry respecting the ex-Marshal's escape shows that it was effected by the connivance of the prisoner's guards and by means of an open door.

Further atrocities by the Carlists in the north of Spain are reported by telegraph, contemporaneously with statements of continued reinforcements of the Republican troops. Damage done by the Carlists on the Saragossa Railway is estimated at 300,000 reals, and it is calculated that forty-five days must elapse before the line is again ready for traffic.

Victor Hugo met with a serious accident on Saturday. A cart, laden with a huge wooden pole, used for scaffolding, in turning sharply round a corner at Passy, brought the end of the pole against Victor Hugo's head, knocking him down insensible. He was taken immediately to a chemist's shop, and recovered sufficiently to walk home

Suicide of "Lord" Gordon.—The *New York Tribune* has the following:—"Fort Garry, Manitoba, Aug. 3.—'Lord' Gordon shot himself on Saturday last, at his residence, Headingly, in this province. Two English detectives arrested him, and he promised to go quietly with them if they would not go through the United States. While in his room preparing for the journey he blew out his brains with a pistol."

The Vintage in Germany.—The news from Germany seems to promise that the comet of 1874 will leave behind it in the wine countries a pleasant memorial of its visit. Mr. B. Archer Burton, writing from Ehrenbreitstein, states that the vintage in the Rhine and Moselle districts, especially where the highest class of wines are produced, is likely to compensate for the disastrous years of 1869, 1870, 1871, 1872, and 1873. In the favoured spot known as the Rheingau, no such quantity has been recorded since the celebrated comet year of 1811. At one time it was apprehended that the early May frosts had, as in former years, committed much damage among the vines; but these fears have long been dispelled, and there is now, we learn, the fairest promise that the vintage of 1874 will be an exceptionally grand one both in quantity and quality.

The King of Ashanter.—King Coffee's return to Coomassie has not been marked with the amount of *prestige* which his friends would desire. He kindly invited his tributary chiefs to join the ceremony, and two of these—Becqua and Juabin—not only declined to attend, but also announced their intention to resist those forcible measures which usually follow King Coffee's rejected addresses. They have no desire to contribute slaves to the King's funereal banquets, or gold to his exhausted treasury, and mean for the future to set up as kings for themselves. Two tribes of our protectorate, Denkera and Akim, second these resolutions; and even without these allies, Juabin and Becqua together would be more than a match for Ashantee. So King Coffee modestly requests British intervention, and Captain Lees, an experienced official, has been sent to Coomassie.

The Negro Riots in Arkansas.—An explanation of the hostilities of which we have heard between the white population and the negroes in the State of Mississippi is given in a telegram to the *Times*:—"A negro attacked a white man, when the latter fired a pistol, which missed his assailant, but killed a negro girl. This began the trouble." The telegram proceeds:—"The negroes, 1,000 strong, are besieging 200 whites in the Court-house behind barricades. There have been repeated conflicts, and fifteen persons have been killed and many wounded. Both sides have been reinforced. The Government troops, probably, will intervene to prevent further bloodshed." A Reuter's telegram says the negroes had occupied Austin, but, according to later advices, 400 whites had succeeded in recapturing the place. The negroes were retreating, but threatened to return. According to later advices, the town is now quiet, and the white and black factions are disbanding their forces.

"Beer and the Bible" in France.—The general report of the Society of Notre Dame du Salut, instituted to promote the conversion of the French people to Catholicism, announces that the central committee has resolved to convert the wine shops into improving places of resort. "To calm," says the report, "the effervescence too often developed in these ancient sanctuaries of Bacchus, it (the committee) has asked us, not indeed to water the wine, but to pour into it a few drops of that golden elixir which will permit honest wine-sellers to sell the wine at a cheaper rate"; and further, "The wine-sellers, *honoured* by larger custom owing to the good measure they give, engage to raise their establishments to the rank of Catholic clubs of a special order." In short, any owner of a *cabaret* who chooses to accept the position will be enabled by the society to undersell his less orthodox rivals, on the understanding that he will in return for this advantage do a little among his customers for the Church.—*Echo.*

Baron Anselm de Rothschild's Funeral.—The *Jewish Chronicle* states that the interment of the late Baron Anselm de Rothschild took place in the family vault of the Rothschilds at the Jewish cemetery in Frankfort-on-the-Main. According to the late baron's desire, his body was laid by the side of his deceased wife. The funeral was as unpretending as if it had been that of a poor Jew. The corpse was removed from the railway-station in a mere carrier's van. The cortége was followed by the sons of the deceased, and by representatives of the London, Paris, and Frankfort branches of the family. The funeral service was strictly in accordance with orthodox customs; and at the grave an impressive oration was delivered by Dr. Hirsch, Rabbi of the Orthodox community in Frankfort. As the hour of the funeral had been kept secret, comparatively few persons were present at the interment. Several prominent banking houses, however, sent representatives. The value of the property left by the late baron is about one hundred and fifty millions of florins (1,500,000*l.*).

The Royal Danish Expedition to Iceland.—The King of Denmark has received an enthusiastic welcome in the course of his journey through Iceland to commemorate the millenial anniversary of the colonisation of Iceland by the Norsemen. His Majesty and suite arrived at Reykjavik on the 30th ult. The King was received by the governor, addresses were presented, and native singers serenaded His Majesty in the evening. On the following days public receptions were held, and places of interest in the neighbourhood visited. The King was everywhere received with enthusiasm. On the 3rd August the King rode to Thingvalla, where His Majesty slept the following night, and proceeded thence to the Geysers. His Majesty returned to Thingvalla on the 6th August, and received the welcome of the representatives of the electoral districts, and a very enthusiastic crowd of over 3,000 people, all living in the temporary canvas tents studded over the plains of Thingvalla, which presented a singularly picturesque appearance. At ten the following morning His Majesty received a loyal address from the population, in which, however, a tone of reserve was adopted in alluding to the new constitution, after which various addresses from foreign learned bodies were handed to the committee of arrangements in presence of the King and populace. At eleven o'clock a state breakfast was served, and toasts were drank in honour of the King and Queen of Denmark and the Danish dynasty, the last of which made a strong and favourable impression upon the King and his followers. At one p.m. His Majesty started on the return journey for Reykjavik, and was accompanied through the great rift of Almannagja by an immense crowd, which gave His Majesty a ringing farewell cheer, which re-echoed along the stupendous walls of the precipices of the rift. His Majesty expressed the highest satisfaction at his reception. The King embarked at Reykjavik on the 7th inst. for Edinburgh.

Roman Opinion on English Political Leaders.—The Rev. Malcolm McColl has sent to the *Guardian* the following account of an interview which he had at Rome with "a very eminent and accomplished person" at the time of the fall of the Gladstone Ministry. "Well!" he said, "and so the powerful Government of Mr. Gladstone is destroyed by the decisive verdict of the nation." "Yes," I replied. "No doubt your eminence laments the result." "On the contrary," he said, "we are very glad here that Mr. Gladstone is out of office." "Your eminence surprises me," I answered." "I should have thought that Mr. Gladstone's Irish legislation alone would have secured for him some gratitude at the Vatican." "Do not misunderstand me," he quickly rejoined. "We admire Mr. Gladstone's nobility of character greatly. Nevertheless, we prefer that Mr. Disraeli should be Prime Minister of England. Mr. Gladstone possesses all the natural virtues in an eminent degree. He loves justice; he loves freedom; but he is not a Catholic, and, accordingly, he does not understand that the Catholic Church is the home and guardian of those virtues, and consequently that the best, indeed the only, way to secure them is to make her strong." "And does your eminence believe," I asked, "that Mr. Disraeli is a Catholic?" "Well," he replied, "Mr. Disraeli wrote a book some years ago in which he spoke very highly of the Catholic Church. Since then, I am told, he has written another book, in which he has not spoken so highly of her. But we forgive much to a statesman whose policy is with us in the main." "But in what way," I asked, "is Mr. Disraeli's policy with you in the main?" "In this way," he answered. "He has repeatedly, in Parliament and elsewhere, urged the maintenance of the temporal power of the Pope as a necessary element in the European system. Mr. Gladstone, on the other hand, has always opposed the Pope's temporal power; and, to tell you the truth, it is to him that we attribute chiefly the disasters which have lately befallen the Church." Observing my surprise, he continued:—"Yes, he is the prime author of all our calamities. His pamphlet (*libello*) on the prisons of Naples initiated a new era in the politics of Europe. It was that pamphlet, more than Garibaldi, which destroyed the Kingdom of the Two Sicilies. It was that pamphlet, more than Cavour, which created Italian unity. But for it Cavour would have been powerless, and Garibaldi could never have landed in Sicily. Mr. Gladstone excited Europe with his stories, and enabled Cavour to obtain a hearing for what he dramatically called 'the anguished cry of Italy.' This is what Mr. Gladstone has done. But Mr. Disraeli always has opposed the formation of Italian unity, and frequently attacked the policy of Cavour. And now you will not wonder that we rejoice at seeing Mr. Disraeli in office instead of Mr. Gladstone, more especially at this time." "Why more especially at this time?" I inquired. "Because," he said, "it is most important at this moment to the cause of religion and of legitimate rights that the influence of England in the Cabinets of Europe should be on the right side. We do not ask or expect England to send a fleet or an army to uphold our cause. But we do expect from his antecedents that Mr. Disraeli will give the moral support of England to the cause of justice and religion in France, in Spain, and"—he added with a smile—"perhaps also in Rome. You have observed, no doubt, that in his recent address he promises a 'vigorous foreign policy.' Mr. Gladstone's influence, on the contrary, would have been dead against us. He acted justly towards Ireland certainly; but Ireland is but a small portion of the Catholic Church, and the welfare of individual members must be sacrificed to the good of the whole body. So, you see, it is not without reason that we are glad of Mr. Gladstone's defeat, much as we admire him as a man." I acquiesced, and I thought within myself, as I left my frank and friendly interlocutor—"Now I know the cause of Mr. Gladstone's defeat on the Irish University Bill." On the evening of the day in which I took part in the conversation related above I happened to dine with several Italian Liberals, one of them being a Neapolitan nobleman, and another an intimate friend of Minghetti, the Prime Minister. They were as sorry as my other friend was glad at the change of Government in England. "Next to Cavour," said the Marchese C——, "Mr. Gladstone has been the best friend Italy has had in our generation. His letters on the Neapolitan prisons destroyed the Bourbon *régime*, and so roused the conscience of Europe that Cavour was able to obtain a hearing."

## ELECTORAL REFORM ASSOCIATION.

We are requested to insert the following appeal, and trust it may meet with an adequate response:—

At a meeting of Liberals, held at the Century Club on May 20, 1874, for the purpose of considering the political situation, it was unanimously resolved that a conference be held in November next, for the purpose of supporting a programme of electoral reform.

Suggestions were made for the submission of other subjects for the consideration of the conference, but it seemed to be the general opinion of those present that it would be a wise policy to confine the programme to the question of electoral reform, which appears to offer the best basis for united action, and is, moreover, a necessary preliminary to satisfactory legislation upon other questions.

The committee appointed at that meeting for the purpose of giving practical effect to the above-named resolution, have arranged for the conference to be held at St. James's Hall, London, in November next.

The following programme, embodying the principal objects that have long been advocated by reformers, will be submitted to the conference:

1. Uniformity of suffrage in boroughs and counties, and a genuine lodger franchise.
2. Equality of representation, to be secured by a redistribution of seats, and re-arrangement of electoral districts.
3. Compulsory registration by parochial officers.
4. Extension of the hours of polling in large towns.
5. Candidates to be relieved from official expenses.
6. Shorter Parliaments.

It cannot be necessary to dilate at length upon these topics; they have been urged upon public attention for a very long period by all earnest Liberals, are believed in by the great bulk of the Liberal party, and it is full time that a strong and united effort should be made to ensure their enactment by Parliament.

The object of the forthcoming conference will be, not so much to expound principles, or to discuss the arguments by which they are to be enforced, as to decide upon a vigorous and effective plan of action, so that the united strength of the Liberal party may be combined for the purpose of securing an early and comprehensive revision of our electoral system.

The importance of a movement of this kind is proved by the recent division on Mr. Trevelyan's motion for household franchise in the counties. It is time that it should be distinctly understood that upon these questions the Liberal party is agreed; and that neither hostility nor indifference will be tolerated in those who aspire to its leadership.

It is most desirable that this conference should be thoroughly representative of every portion of the United Kingdom; it is therefore urged upon all Liberal associations to send delegates to represent them. Where no associations exist, meetings, either public or convened by circular, should be called for the purpose of appointing delegates. Individual reformers who take interest in these questions are also invited to take part in the proceedings.

It will greatly facilitate the arrangements if those who desire to be present at the conference, or to co-operate with the committee in their own districts, will give early notice of their intention.

Communications may be addressed to Mr. Henry Broadhurst, the secretary, at 20, Regent-street, London, S.W.

(Signed by order of the committee)

James Beal, Chairman.
Fredk. A. Maxse, Treasurer.
Henry Broadhurst, Secretary.

"Livingstone" is the subject of the first prize for poetry next year at the French Academy.

Messrs. F. Warne and Co., of Bedford-street, Covent-garden, have just published a new series of children's shilling books, illustrative of the objects in the Zoological Gardens.

Mr. W. P. Frith, R.A., has just completed a picture entitled "St. Valentine's Day," which Mr. H. Graves, of Pall Mall, has purchased with a view to having it engraved.

A new process of making paper has been invented by an American gentleman, Mr. James Herron, of Washington. He manufactures it from varieties of the palm, which is cut or torn into small pieces, then cooked in a close digester, with thorough agitation and under steam pressure, in a weak solution of alkali, naphtha, benzine, or soap; after which the material is completely ground while steam passes freely through the grinder and intermingles with it, reducing, bleaching, and finally washing it. —*The Mirror.*

UNION MEETING, for the PROMOTION of SCRIPTURAL HOLINESS, to be held at OXFORD, August 29th to September 7th, 1874.

The effects upon the hearts of those who attended private meetings of this character last month at Broadlands Park, Hampshire, and Langley Park, Norfolk, made those who were present feel that a similar meeting must be held, if God permit, open to all whose hearts may be moved to attend it.

Preparatory prayer-meetings are to be held August 29th and 30th.

Mrs. R. Pearsall Smith will hold two meetings for ladies daily.

Vacant lodgings can be obtained from 9s. to 12s. per week. Applications for rooms, naming the grade of accommodation desired, should be made as early as possible, with envelope directed for reply, to Mr. Charles Badcock, 12, Queen-street, Oxford.

A number of prominent ministers from France, Germany, and Switzerland, are to be present. Among many others, the Christians named below have also expressed their desire to co-operate in gathering this meeting:—

The Earl of Chichester.
Lord Farnham.
Sir Thomas Beauchamp, Bart.
Right Hon. W. Cowper Temple, M.P.
Samuel Morley, M.P.
Hon. Arthur Kinnaird, M.P.
Stevenson A. Blackwood, Esq.
Paul Kober Gobat, Bale, Switzerland.
The Very Rev. the Dean of Canterbury.
Rev. W. Hay Aitken, Liverpool.
Rev. W. Arthur, London.
Rev. W. E. Boardman.
Rev. W. Hay Chapman, London.
Rev. A. M. W. Christopher, Oxford.
Rev. Thain Davidson, London
Rev. W. Haslam, London.
Rev. Theodore Monod, Paris.
Rev. H. Varley, London.
Rev. Allan Windle, Dublin.

R. PEARSALL SMITH in the chair.

For Copies of the Invitation apply to R. Barrett and Sons, Printers, 13, Mark-lane, London, E.C.

Details of meetings in the "Christian's Pathway of Power."

BOURNEMOUTH and BOSCOMBE BAPTIST CHURCH.

Bournemouth is now one of the most important watering-places in the South of England, with a resident population of more than 10,000, and has no Baptist Church in the whole district.

For some time past the Baptists in the neighbourhood have contemplated the establishment of a Baptist Church, either in the eastern part of Bournemouth or at Boscombe. In the former the population is rapidly increasing, and in the latter there is insufficient accommodation for religious worship, and at present the inhabitants are almost entirely left to the influence of the extreme Ritualistic party.

The need of Nonconformist places of worship being strongly felt in both these important centres, it has been resolved to attempt to meet both requirements by building School-churches to be temporarily used for worship, pending the erection of larger places.

Eligible sites have been chosen at Bournemouth near the Lansdowne Hotel, and on the high road at Boscombe.

The Rev. H. C. Leonard, M.A., formerly of Boxmoor, has accepted the cordial invitation of the Baptist Committee to undertake the ministerial charge for a year.

The enterprise has the sympathy of the Presbyterian and Congregational ministers of Bournemouth, the Rev. J. McGill and the Rev. W. Jackson; of the Rev. Prof. Angus, D.D., the Rev. Charles Stovel (President of the Baptist Union of Great Britain and Ireland), the Rev. David Thomas (Bristol), the Rev. C. H. Spurgeon, and of the Southern Baptist Association.

The promoters of the undertaking, though willing to do their best, are not able to contribute very largely, and now earnestly appeal to inhabitants and visitors, and to the Baptist denomination, for aid in this important effort in the service of the Kingdom of God. Contributions will be thankfully received by Mr. H. Rickards, Branksome Lodge; by Mr. W. D. Thomas, 3, Victoria-terrace, Bournemouth; or by the Rev. H. C. Leonard, Boscombe, Bournemouth.

REGENT'S PARK CHAPEL.

Rev. EDWIN EDWARDS, of Calne, Wilts, will PREACH next Sunday (August 23), Morning and Evening, and Rev. CHAS. WILLIAMS, of Accrington, the Following Sunday (August 30). Morning Service at Eleven, Evening at Seven.

Dr. LANDELS is expected to resume his labours on Sunday, September 6.

INVESTMENTS.—SAFE PROFITABLE.

Dividends 5 and 10 to 15 per Cent. per annum.
The Safest and most reliable publication of the day.
SHARP'S STOCK AND SHARE "INVESTMENT CIRCULAR."
August Edition ready, 12 pages, post free.
Safe Investments in Railways, Debentures, Insurance, Gas, Docks, Telegraphs, Banks, Mines, Foreign Bonds, American and Colonial Stocks, &c., with Dividends, Market Prices, &c.
CAPITALISTS, SHAREHOLDERS, TRUSTEES
Should read the above Circular. It is a safe, valuable Guide.
Messrs. SHARP and Co., Stock and Share Brokers,
33, Poultry, London (Established 1852.)
Bankers: London and Westminster, Lothbury, E.C.

TO ADVERTISERS.

The Terms for Advertising in The Nonconformist are as follows:—

| | |
|---|---|
| One Line . . . . | A Shilling. |
| Each additional Line . . | Sixpence. |

There are, on an average, eight words in a line.

Leader Page.—An extra charge of 2s. 6d. for every ten lines or under.

| | s. | d. |
|---|---|---|
| For Situations Wanted, five lines . . . | 2 | 0 |
| ,, Wanting Servants, &c. . . . . | 2 | 0 |

A Liberal Reduction made on a Series for Educational and all other Advertisements.

*** As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the *Nonconformist* has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

The Nonconformist is registered for transmission abroad.



TERMS OF SUBSCRIPTION.

The Nonconformist is supplied Post-free on the following terms:—

Credit.—Annually, 24s.; Half-yearly, 12s.; Quarterly, 6s.

Prepaid.—Annually, 21s.

*** The Guinea rate can only be accorded to Annual Subscribers, but may commence at any date.

Foreign subscribers are requested to add any *extra* postage that may be necessary.

We beg respectfully to state that in future a Notice will be sent to each pre-paying Subscriber at the commencement of the month in which his subscription becomes due.

Cheques and Post-office orders payable (at Chief Office) to W. R. Willcox.

18, Bouverie-street, London, E.C.


TO CORRESPONDENTS.

*** We have received a letter from the Rev. D. Loxton, of Sheffield, in reply to the letter of the Rev. Charles Williams published last week, but too late for insertion and correction in our present number.


# The Nonconformist.

WEDNESDAY, AUGUST 19, 1874.


## SUMMARY.

Owing to the generally favourable weather, and the general use of reaping machines, probably one-half of the wheat harvest in England has been safely garnered without serious injury from the broken weather which has more or less prevailed. The prospect of satisfactorily securing the outstanding crops is favourable. The report of Mr. James Sanderson as to the produce of the harvest is less sanguine than that of Mr. Rains-Jackson. He gives it as his opinion that although the crops generally are defective, there is no serious deficiency. "It is the stockowner—whether grazier or dairy farmer, or the light land farmer who unites stock with corn husbandry—who will suffer most from the want of stock food. With a light crop of hay, short straw crops, a sadly deficient root crop, and barren pastures, the prospects of autumn and winter keep for stock are by no means cheering." The recent rains have probably on the whole done more good than harm, and the abundance of corn in France, Hungary, Russia, and America, will keep down the price of bread. How far this advantage will be counteracted by dearer meat and the scarcity of farm produce, remains to be seen. Farmers seem to have nowhere felt any lack of labour, and have indeed required fewer hands than is usual at this season. For the present, Mr. Arch and the Union have been defeated in the labour conflict, and they are now wisely concentrating their attention upon emigration as a more effectual means of improving the condition of the English peasantry.

The Bishop of Lincoln has had another say, neither wiser nor better than he has said before. In a postscript to a new edition of his unfortunate "Pastoral to the Wesleyans," he justifies and reasserts the position he has taken denying the right of Wesleyan preachers to the title "Reverend." The bishop puts the matter very plainly—indeed, want of candour could never be justly chargeable to his lordship. He says:—"It will be observed that the question which was thus raised was not, 'By what title a Wesleyan preacher may be designated by Wesleyans themselves?' but the point of issue was, 'By what title is the Church of England to be required to recognise a Wesleyan preacher in her own consecrated places?'" You see, the bishop claims these places for his Church as distinct from the nation, they are "her own." From this he proceeds to the question of ordination, and he apparently expects the public to decide as to the validity of Wesleyan orders. But stronger meat follows. "If Wesleyan preachers are to be designated as Reverend on monumental tombstones in our churchyards, they will, of course, soon claim the right to be styled as such on mural tablets in our churches," and if Wesleyans, then of course other Dissenters, and so on, and so on. Well, whatever else the bishop may be, he is quite logical. His error with its practical consequences, comes from an error of position, and from having had privileges given to him to which he is not entitled, and which can only be enjoyed, as in this instance, at the expense of others.

Parliament out of session is being held without delay. Only last week we gave the last words spoken in either House, and members have already begun to address the people from country platforms. Mr. Fawcett's speech on Monday was characterised by the customary vigorous and courageous tone of the speaker, while his reference to Mr. Gladstone as the only possible leader of the Liberal party, was very happily made. But when he talks of the reorganisation of the Liberal party, he should say upon what basis it is possible to reorganise it. Mr. Roebuck yesterday spoke with exaggeration when he said that the working classes would now govern the country. A country is governed by its intelligence—in whatever class that intelligence may rest. Mr. Forster, at Sheffield, once more praised himself for his Educational Act. We are glad to see that the right hon. gentleman intends paying a visit to the United States. We hope he will come back a wiser man with larger views.

We fervently—we may add we confidently—hope that the intelligence which has arrived from America, to the effect that the committee to which was referred the Beecher and Tilton case, will report exonerating Mr. Beecher. Those who have read in detail the evidence that has been placed before that committee, could have little doubt where the truth lay. There is transparent truth in every word of Mrs. Tilton's evidence; there is vindictive and morbid passion in all that Mr. Tilton has done and said. With regard to Mr. Beecher there has, we believe, been a general feeling in this country that he *could not* be guilty; that whatever testimony might be brought against him, the thing was impossible. We are glad to see that his Church and his brethren in the ministry have stood unswervingly by him in his hour of trial. We are thankful that his name and his influences are saved to the Christian Church.

Marshal Bazaine's escape will probably not increase the difficulties of the political situation in France. Of course, and as usual, a scapegoat will be found, and somebody, however innocent, will be punished in order that the Government may be avenged. Much is made of the surprising numbers polled by the candidate of the Imperial party at the Calvados election, but when several thousand more votes were polled by the Republican candidate, why should there be any fear? Besides, the Norman peasantry have always been infected with Napoleonism.

It is announced from Madrid that Marshal Serrano's Government has been, or is to be, recognised by England, France, and Germany, at the initiative of the latter power, and that the event has created a favourable impression in Spain. In point of fact, the present *régime* in Spain is less legal than the several administrations, especially that of Senor Castelar's, which preceded it, for it owed its origin to the *coup d'état* of General Pavia, and no Cortes has since been assembled. It is, however, quite probable that Serrano and his Ministers represent such opinion as there is in exhausted Spain, and certainly as against the Carlist rebellion. Recognition under ordinary circumstances implies nothing but a convenient diplomatic change; but as things are it is a general though indirect acknowledgment that the Carlist movement is no more than a local insurrection, and a tacit pledge on the part of France that it will no longer observe what is called a "benevolent neutrality" towards the Northern rebels. Don Carlos views the course of events with some apprehension, and has put forth a characteristic appeal "to the Christian powers," which commences by the assumption—for indeed there is no other basis for the claim—that he is "King of Spain by right," and ends with the usual tag of the manifestoes of Pretenders, who shed blood in torrents to gratify their personal ambition, that "he and his army will conquer or die to the last man," for he feels in his heart that God is with him, &c. In deeds, if not in words, "Charles VIII." is not to be despised. For weeks the national army has been inactive, as though in the death of Marshal Concha the nation had lost its only capable general. General Zabala has had to devise the plan of a new campaign, and is seemingly about to resume the offensive. The discipline and experience of the Carlists, and the mountainous nature of Biscay and Navarre, are against him. But his resources as compared with those of Dorregarry are practically limitless, especially in respect to heavy artillery, and the Carlists will now be able to derive little succour from abroad.

## THE ESCAPE OF EX-MARSHAL BAZAINE.

It is an old story now—scarcely worth repeating, perhaps, even if we were sure that the version given of it by Madame Bazaine (in her letter to the French Minister of the Interior) could be implicitly relied upon. The fact itself carries with it very little political importance, and does not seem likely to draw after it results of any serious consequence to France. It sheds an aroma of romance round

it, which gives it a kind of temporary interest, and unquestionably, it has thrilled with joy one bosom at least—that of the escaped prisoner. It has also troubled Marshal MacMahon with no little vexation of spirit. But when we have said thus much, we have said nearly all that the story suggests. Why then do we deem it worth while to advert to it? We will presently assign our reason; meanwhile, we may not do amiss if we cursorily glance at the leading facts of the case.

Marshal Bazaine was condemned by the court specially instituted to try him, for what the evidence then and there adduced proved to be the treasonable surrender of Metz to the Germans in the late war. Sentence of death was passed upon him, but, on the recommendation of his judges, was commuted by President MacMahon into imprisonment for twenty years in a State fortress. After being solemnly stripped of all his titles and honours he was conducted to the prison located on the Island of Ste. Marguerite,—celebrated for the captivity of the Man with the Iron Mask. He arrived there last Christmas Day. His wife and Colonel Villette, his favourite aide-de-camp, obtained the permission of the Government to accompany him in his place of confinement, on a pledge given that during their stay on the island they would submit themselves in all respects to the surveillance of the prison authorities, and to the enforcement of all prison regulations. But they were free to go and come as they pleased. The rigour of the penalty inflicted upon him appears to have been more than the ex-Marshal could patiently endure. Madame Bazaine accordingly sought an interview with Marshal MacMahon, and strove hard, but in vain, to secure for her husband more lenient treatment. It was after this, we are told, that Bazaine and his wife, hopeless as to any mitigation of the severities to which he was exposed, turned their thoughts towards the practicability of effecting an escape. Madame Bazaine and her nephew, M. Alvarez de Rull, planned together the rescue, and she communicated the plan to her husband in a letter written with sympathetic ink. The lady and her relative hired a steamer at Genoa on the pretext of making a trip on the Mediterranean. They were rowed ashore at La Croisette, where they hired a fresh boat, that they might not compromise the steamer's crew. We must give the few succeeding details in the graphic language of Mdme. Bazaine:—

> The sea was very rough. Neither of us hardly knew how to row, so that we did not reach the foot of the fort opposite Jouan till between half-past nine and ten. We there saw the marshal descending by a rope, and to give him a sign where the boat was we lighted a match. The marshal immediately answered by lighting a match to direct us to the spot where he had climbed down. A little later he jumped into the sea in order to reach the boat. My nephew had to assist him into it, for he had received contusions, and his strength was exhausted. All three of us then tried to reach the steamer, which was to wait for us at the spot where we had left it. With much difficulty we found it, went on board, and left one of the sailors to take the boat back to the coast. As soon as we were on board my nephew and I directed the captain, it being already 1 a.m., to start immediately for Genoa, where we landed on August 10, about 11 a.m.

Accepting this account as, at any rate, possessing a higher degree of verisimilitude than any other resting upon credible testimony, it is, perhaps, needless to estimate the morality of the chief actors in the drama. The reflection which it forces upon our minds relates rather to France than to the ex-marshal, or to his adventurous wife and her nephew. The utter vanity of Cæsarism, as identified with the Empire, and as illustrated by the results of it in the later annals of France, ought by this time, one would think, to have made a profounder impression upon the minds of the French people than it seems to have done. The system which was initiated by fraud, perjury, and violence; which was based upon the ruin of free institutions and popular liberty; which developed itself in frightful extravagance and corrupt administration during the intervals of peace; but which found itself obliged to stimulate the national lust of martial glory by plunging into unnecessary wars—what has it yet produced? Look at France in her present state, and what single institution reared by Napoleonic genius has she to be proud of? The spirit engendered by Cæsarism in the French people, fanned into frenzy by an unprincipled press, pushed the Emperor into a war with Germany. We know what followed. His own surrender at Sedan, and the surrender of Marshal Bazaine at Metz, were the crowning calamities of the war, and filled the French people with fiery indignation. They have been defrauded, however, even of their revenge. The Emperor died at Chislehurst, and Bazaine, who had been sentenced to death for treason, is now at liberty beyond the reach of those whom he betrayed. What a fruitless and fatuous pursuit of vain glory do these facts present to our contemplation! What a series of turgid pretensions and of utter collapses! What greedy reaching forth after the apples of Sodom, and what universal disappointment and mortification in finding them turned into dust in the mouth! And yet, even now, Bonapartism is making rapid progress in France. The recent election for Calvados helps to demonstrate the tenacity of the hold which the system has upon the popular mind. The prospects of France exhibit a gloomy future, enlivened by scarcely a single ray of light. What is one to think of these things, and what can one say about them? What is the moral which neighbouring States should deduce from them? When "the whole head is sick, and the whole heart faint," what hope can be reasonably entertained of settled quietude and national growth in France? The remedy should be deep as the disease, and as yet we see no trustworthy sign of such remedy at hand. We survey the scene with earnest commiseration, and, we hope also, with some desire to give heed to the warnings which it suggests.

## THE REVEREND AND THE RIGHT REVEREND.

Dr. Wordsworth has done his best to enlighten the country on the nature of an "indiscreet bishop." That attempt to support the Reverend G. E. Smith, of Owston Ferry, in erasing from the tombstone the customary professional title of the "Wesleyan minister" will materially assist the Conservative portion of the Methodist body in their meditations on ecclesiastical policy. And yet it must be admitted that the Bishop of Lincoln has written an unanswerable letter; unanswerable from his own point of view, and perhaps from that of John Wesley himself. If the title in dispute be taken as the legal designation exclusively of a clergyman in the holy orders of the English Church, it is clear that Mr. Keet is claiming an honour which does not belong to him. But there is a weak place in the bishop's argument, and this, unfortunately, is at the centre. There seems to be no evidence whatever that *Reverend* is a legal title at all. Mr. Brooke-Lambert's letter to the *Times* of last Thursday appears to show decisively that the ordinary title of a B.A. clergyman at the time of the Reformation was *Dominus*, or "Sir." For an M.A. it was "Master." And it was only after the civil war that the designation of Reverend, at first given as a term of respect, became a formal official appellative. The Bishop of Lincoln, then, who speaks so confidently of "the laws" which he is compelled to obey, is going beyond the truth when he implies that Reverend is the legal title of an Anglican clergyman. It rests on custom only, and a custom which has varied several times since the Reformation. For anything that appears in the "laws" that govern the Church of England this title may be assumed with equal validity, the validity of established custom, by the accredited minister of any church; and the practice of the Queen's Government has for a long time sanctioned that wider application of the term in communications from officers of State.

But from our own lay point of view the moral to be derived from this curious occurrence is not that which perhaps the Wesleyan Conference at Camborne, and many even of our own clerical readers, may be chiefly disposed to enforce. We are less concerned to establish a legal and social right to a certain address on the part of the pastors and evangelists of the free churches than to consider the net gain and loss to religion accruing from rivalry in ecclesiastical titles.

We are not certainly among those who desire to see the total abolition of official teachers and guides in the Christian Church. The argument for such abolition derived from the occasional incompetence of ordained and accredited pastors, and the occasional competence of unordained and unaccredited amateurs, would be equally good for any other department of life: that is to say, it is equally absurd. For every distinct occupation of mankind there is a distinct and proper education and training, and usually those who have been properly trained will excel those who have not. The occasional incompetence of an engine-driver would not be reckoned a solid argument for committing the direction of trains to amateur passengers—and the same rule applies in every other occupation and profession. Amateurs may sometimes render excellent assistance, but the rule is that it is better to endure the occasional incompetence of men regularly educated for any work than to trust to the certain incompetence of the average of the untrained. The business of explaining and enforcing the records of Christianity, and of guiding souls in religion, is no exception to this rule. All should help who can; but religion will gain on the whole by a regular ministry properly qualified for its office, as certainly as the public will gain in every other department by employing properly qualified functionaries.

But then the last-mentioned proviso is essential to the statement of the case. Ecclesiastical officials must be properly qualified. They must be qualified by sound learning to explain the sacred Scriptures, by sound sense to enforce and apply their instructions, and by a heaven-inspired character to support the moral authority of their doctrine. Such men, and such men only, ought to be placed in the Church as teachers and guides. And our point is, that when such men are in office they can dispense with complimentary titles. Ecclesiastical titles, though borne by many of the worthy, are emphatically the makeweights and defences of unqualified pretenders. Men of learning, men of ability, and men of high religious character, possess an authority independent of accidental distinctions. The feeling that "fine feathers make fine birds" is strongest in those birds who depend for distinction chiefly on their plumage. At all events the power of Nonconformity, both as a matter of theory and as a matter of fact, lies in its reality. When it is strong in those intellectual and spiritual qualities which alone create genuine pastorships, it can afford to leave the question of titles to the consideration of others. In proportion as it leans on a feeble imitation of decorative functionaryism, and battles for complimentary phrases, it loses the force which comes from reality, and sinks into the region of shams. We wish we could think that a love of deceptive distinctions were not on the increase among the free churches and their ministers. Let the truth be spoken. University degrees conferred after rigorous examinations may be taken as decisive evidence of knowledge in art or in science. Even the degree of doctor in divinity, conferred after a sufficient examination in the languages and sciences involved in the study of Christian theology, may be taken as evidence of intellectual accomplishment, and meet with deserved honour; for, as Luther long ago said, the cause of sound learning is the cause of God. But surely it is of the nature of an imposture, and also of an injustice, for men conspicuously and notoriously unlearned to accept from distant colleges a title of which the manifest object is to add an unrighteous authority, it may be to their absurdest criticisms. If a man, for example, be ignorant and foolish enough to deny the sphericity and motion of the earth, he surely brings no credit either to himself or to Nonconformity by wearing the doctorial title as a support to his folly. Or, if a man knows in his own conscience that he could not read a page in Latin, Greek, or Hebrew, much less in French or German, why should he, in accepting a title implying the possession of literary knowledge, do injustice to his superiors by lowering the public estimate of a degree in arts and theology? Such practices, far too common, are depraving to a Church system which rests on the deep foundation of reality and truth. The same criticism applies painfully to the title of Reverend. If it were thought desirable to apportion some official designation to those who, having passed the needful examinations in arts and divinity, whether in public universities or in private colleges, possess also those far higher mental and spiritual qualifications which fit them to become teachers of an educated laity immersed in the affairs of this life, let such persons wear it unreproved, if they can reconcile the custom with the apparently strong exhortation against ecclesiastical distinctions uttered by the Founder of the Gospel. But it deserves inquiry whether it agrees with the reality which is the generative idea of our Free-Churchmanship, for a vast number of half-learned and ill-qualified persons to assume it also. A facetious writer once observed that dips are not designed for public lights; mould candles, at least, must be employed in such service. But as matters now stand almost any "unordained" rushlight, no matter how little tallow surrounds his wick, sets up for a "Reverend"; and in the interests of Nonconformity we are almost disposed to concur with "the Right Reverend Father in God, Christopher, by Divine permission Lord Bishop of Lincoln," in thinking that Christendom would get on quite as well if some of those amongst us whose "holy orders" are quite real would consent to forego the title, in order to checkmate the assumption of men whose "holy orders" are only factitious and "pretended." Every teacher would then fall back upon his personal qualifications. The learned, the capable, the pious, would not lose any honour or

authority when they rested their claims on the inestimable services which they render to us in religion. The sham elements of the Dissenting Hierarchy would shrink into their deserved insignificance, and the churches would more quickly discern what a man must *be* who "desires the office of a bishop" in the Church of God.

The use of this last phrase reminds us that the application of titles is necessarily affected by their history. There is no official title for the pastors and teachers of the Church so fitting as that of Bishop—which can plead at once its intrinsic meaning and apostolic usage. But who, that considers the immemorial perversion of this name to signify the office of a prelate in Christendom, and who that considers the associations that have gathered round it from its recorded history, would counsel its present adoption by the far humbler, but far more apostolic, superintendents of modern congregations? The practical inference from the frightful clerical history of Europe is surely not in the line of rivalry, but rather in the direction of abolishing all Church titles, all professional distinctions of dress, all official masking of incompetence by phrases of compliment, and of falling back on what is absolute and true. Let the holy fathers, the most reverend, and right reverend, and very reverend sacerdotal multitude, bent on maintaining mediæval corruptions, enjoy alone their peculiar distinctions, their wonderful hats and aprons and vestments; and let the men who can open God's Word, or assist a modern judgment, or ennoble a modern life by a bright and manly social example, be contented with the dignity of a spiritual office, and the "wealthy plainness" of untitled excellence and learning. This is, we well know, unwelcome doctrine to many; but in the times that are coming these men, and such as these, will be looked on as the true successors of the Apostles, while pasteboard mitres and the "instruments of foolish shepherds" are burning by scores on the bonfire of anti-clerical reaction.

## RAILWAY MANAGEMENT.

Most of the railway companies have just been holding their half-yearly meetings, and have in the main had to tell of increased prosperity, and reduced expenditure, owing to the fall in the price of coal. The two prominent topics at these meetings have been the development of third-class traffic, and the injustice of the railway passengers duty. Nearly all the companies now run third-class carriages attached to every train, and the general testimony is that, while the concession has been a boon to the public, it has brought increased profits to the shareholders. Great complaint has been made at the meetings referred to of the unfairness of the passenger-tax, and the obstacle it offers to the increase of cheap trains. This is admitted on all sides, and the Chancellor of the Exchequer only defers the abolition of the impost in order that he may be in a position to impose some condition on the companies by way of equivalent. Though the threat is held out that the five per cent. duty will be charged in the shape of increased third-class fares, it is, we presume, only intended as a means of bringing pressure to bear on the Government. The interference of the State is justifiable only on the ground that the State has granted to the railway companies a monopoly of traffic. If the five per cent. tax is done away with, it would be only reasonable for the Board of Trade, without undue meddling with railway enterprise, to insist upon the granting of increased facilities, better security against accidents, and improvements for the sale of tickets. One or two companies have indeed arranged for the purchase of tickets at any time during the day, but it ought to be possible to obtain them elsewhere than at railway-stations. The difficulties that beset passengers who are going by excursion and other popular trains, especially on the metropolitan lines, in securing tickets, are a positive nuisance, and the onus of finding an adequate remedy should be thrown upon the companies.

Mr. Gladstone has offered some excellent advice in a letter to the Metropolitan District Railway, of which he is a director. Last year the absence of any dividend induced the shareholders, against the opinion of the directors, to decide on raising the fares. The experiment did not answer. The traffic greatly fell off, and now Mr. Gladstone recommends that this policy should be reversed, and that the company should endeavour to utilise to the greatest extent its carrying powers by lowering the fares and substituting two classes of passengers for three, on the principle that, in the long run, "the State, or individual, or company thrives the best which dives deepest down into the mass of the community, and adapts its arrangements to the wants of the greatest number." Unquestionably great progress has been made in the practical application of this principle to railway travelling, particularly by the multiplication of very cheap excursion trains, and the more frequent running of third-class carriages. How far the general abolition of a second-class would be a public advantage is a problem of great magnitude, the solution of which belongs to the future rather than the present. Some discrimination would be required in applying the innovation, and it is doubtful whether a plan which might answer in respect to the district traffic of London would be equally applicable to the arrangements on the great trunk lines.

The whole question of railway accidents is being investigated by a Royal Commission, and we have no doubt the evidence given before that body will be of great value. On this subject the public is perhaps too sensitive, if not too exacting. Though accidents do happen, and terrible ones at times, the average risk is unquestionably very small, even if we do not accept the dictum of Sir E. Watkin, that railway travelling is safer than walking, safer than going up and down stairs, and even safer than eating one's dinner. It is, however, needless to dwell on this point at the present time, seeing that authentic information is likely ere long to be forthcoming. But it may be that railway directors get more than their fair share of blame, especially after a great catastrophe has created a panic. At all events, we would fain hope that the excursion season may end as it has begun, by signs of a decrease of those serious railway disasters which have been only too common at this season of the year.

## THE BEECHER-TILTON SCANDAL.

The following telegram is from the special correspondent of the *Times*, dated Friday last:—"Mr. Beecher makes a detailed defence to the committee, reaffirming his denial of Mr. Tilton's charges. Describing his close relations with Mr. Tilton, he says they were first broken off in 1866, when Mr. Tilton assailed him in a newspaper on political grounds. Describing his regard for Mrs. Tilton, he solemnly declares that at no interview did anything occur between him and her which might not have occurred with perfect propriety between brother and sister, or between an honourable man and his dearest friend's wife. His interference in Mr. Tilton's affairs related to business and family matters. Because of Mr. Tilton's cruelty and infidelity he advised Mrs. Tilton's separation. Because of the same reasons he advised Mr. Tilton's discharge from the *New York Independent* newspaper. Then came Mr. Beecher's remorse at having ruined Mr. Tilton's prospects. Mr. Tilton wrote to Mr. Beecher demanding that he should withdraw from Plymouth Church and leave Brooklyn. Efforts to settle the difficulty followed. On the evening of December 30, 1870, Mr. Beecher was summoned before Mr. Tilton, who produced a paper purporting to be Mrs. Tilton's confession made in July. Mr. Beecher then went to Mrs. Tilton, who wrote, retracting the statements, which paper was given to Mr. Moulton. That gentleman asserted that Mrs. Tilton had recanted her retractation, but that Mr. Tilton had destroyed her first confession. Mr. Beecher describes his famous apology and the depressed mood in which he was when it was written. It was not dictated, but was a summary by Mr. Moulton of a gushing speech Mr. Beecher had made to Moulton to tell Mr. Tilton. It was not a correct report of what he said. Mr. Beecher quotes a letter from Mr. Moulton, dated June, 1873, in which Mr. Moulton says, 'You can stand if the whole case is published to-morrow.' Mr. Beecher charges Mr. Tilton with blackmailing him, and obtaining from him at different times a total of $7,000, and finally $5,000 more was demanded, which Mr. Beecher refused, challenging full exposure. The committee will report exonerating Mr. Beecher."

The President of Yale College, on being interviewed by a reporter of a Brooklyn paper, spoke substantially as follows:—"The general feeling among the best people here is one of confidence in Mr. Beecher. His last series of sermons, which completed his course, deeply impressed—even more than those of the two preceding years—both the professors and the students with the sincerity of Mr. Beecher's character, and as an indication of his high religious tone. The community at large share, I think, the feeling of respect for Mr. Beecher which I refer to, although, of course, the case is *sub judice*. Only one side has as yet been fully heard, and there are differences of opinion as to the weight of Mr. Tilton's statement. I believe that in the more highly-educated circle here the malignity and contradictions apparent in Mr. Tilton's statement have created a feeling that nothing but the most inexorable proof can substantiate the charges he has made. Sympathy does not go with him for the reason I have stated.

"Reporter: Independently of the general feeling, how would you personally feel toward that statement, putting aside any knowledge of, or friendship for, the accuser and accused?

"Dr. Porter: I should suspend my judgment for two reasons. First, because the main charges are wholly unsupported by other testimony than that of Mr. Tilton; second, there is absolutely no evidence against Mr. Beecher except his own letters and Mrs. Tilton's alleged confession to her husband and Miss Anthony. The originals of the former are not before the committee, and the latter is denied or explained as being made under aberration of mind or coercion from her husband, by Mrs. Tilton herself.

"Reporter: You regard Mr. Beecher, then, at present, precisely as you did before Mr. Tilton's statement was published?

"Dr. Porter: I speak my own feeling as well as that of the best people here, I believe, when I say that confidence in Mr. Beecher is at present unshaken, that we are content to wait until he explains his letters, and that our belief is that such explanation, when it comes, will be satisfactory.

"Reporter: Then you think that such explanation of Mr. Beecher's letters will put an end to the matter?

"Dr. Porter: I am not looking at the report the investigating committee may make, nor at any further legal proceedings that may be taken by either party, but it is clear to me that only inferences have been yet drawn from the letters against Mr. Beecher, and inferences, you know, are very deceptive. The main charge needs better support than the two scenes alleged to have been witnessed by Mr. Tilton, with the innocent interpretation of which he himself was formerly satisfied. That I take to be a strong point in favour of Mr. Beecher.

"Reporter: The course of the Brooklyn *Eagle*, the journal I represent in this interview, has been guided by an earnest desire to come at the truth in this matter, to arrest a hasty condemnation of the greatest man in Brooklyn on the part of the community, and the wish, in which every decent member of society must participate, to see a man who has done so much good for the Christian Church and for the country as Mr. Beecher, a man, too, whose unsectarian spirit and magnanimity of sentiment are so indisputable, come out clear of those charges of immorality.

"Dr. Porter: His fall would, indeed, be nothing less than a national calamity, but would, of course, in no way affect the truth and importance of the religious principles he has advocated."

The correspondent of the *Times* of Monday says that "Mrs. Tilton has been before the Plymouth Church Committee and positively denied the truth of her husband's accusations. She admits having told Susan B. Anthony that her husband charged her with infidelity to him, but that the charge was false. Susan has been approached by a venturesome newspaper 'interviewer,' who endeavoured to get her statement, but she refused to tell anything, and did not want to have anything to do with the case. Frank Moulton, the 'mutual friend' whose testimony is so much wanted, has entirely disappeared. He, too, does not want to be dragged into the case. Beecher's friends now openly declare that Tilton is insane." This view, we notice, is adopted by some of the American journals. The *Presbyterian* remarks that "only one bright feature has appeared upon the face of the moral blackness. It is the high moral tone displayed in our secular press. Almost the entire press has displayed a moderation and patience which ought to give gratitude to every Christian and patriotic heart."

The following appears in the *Christian Union*, having an obvious reference to the case:—

### SILENCE UNDER TRIALS.

By Professor Thomas G. Upham.

When words and acts untrue, unkind,
Against thy life like arrows fly,
Receive them with a patient mind,
Seek no revenge, make no reply.

O holy silence! 'tis the shield
More strong than warrior's twisted mail;
A hidden strength, a might concealed,
Which worldly shafts in vain assail.

He who is silent in his cause.
Hath left that cause to heavenly arms,
And heaven's eternal aid and laws
Are swift to ward the threatening hand.

God is our great protecting power;
Be still, the Great Defender moves;
He watches well the dangerous hour,
Nor fails to save the child he loves.

The report that Mr. Sims Reeves is about to retire from public life is authoritatively denied.

Mr. Tennyson is stated to be at work upon his "Boadicea," which, it is hoped, he will be able to perfect in a short time.

It is estimated that at the present time there are thirty-eight ladies in the United States who occupy the pulpit statedly or as substitutes.

Mr. Hepworth Dixon is about to pay another visit to the Mormons, and also to California. He will give a series of lectures while he is travelling, and write home letters, which will afterwards be republished in a volume.

Mr. George Smith, of the British Museum, calculates that the "library" of the Sennacherib still contains 20,000 fragments of inscribed tablets, and that it would cost 5,000*l.* to extract and rescue them.

East African Slave-Trade. — Lieutenant Cameron, who was sent out to East Africa to inquire into the slave-trade of that district, has furnished to the Foreign Office a long report, in which he intimates that the suppression of the traffic will be impossible until communication is established with the civilised world.

# Literature.

## "THROUGH NORMANDY."*

If there should be any much-to-be-envied reader of these lines who has in prospect a good time for a holiday, and who has not made up his mind where to go, we say to him, buy Mrs. Macquoid's book, and then take it with you "through Normandy." Tours with sketches and descriptions are not invariably the best of reading: they are good while you are in the same route as the author, and good wherewith to go through your travels again after the return home, but they are often like certain family affairs—not particularly interesting to strangers. This, however, is a book to be read through. It It contains an immense amount of information; its sketches are full and clear; while the illustrations, nearly a hundred in number are in themselves worth the price of the book. The historical matter is, perhaps, just a little too much got up, and too much of the guide-book order; but then we want this sort of thing going through Normandy, and it pays you to have it—for almost every little place here has played its part in English as well as in French history. Our Normans and Plantagenets lived a good part of their lives here; they built castles, churches, and chateaux all about; some were born here, and some died; some won victories and some lost them; but almost everywhere they have left some still-existing traces of their life and their work. And, then, the architecture, the exquisite scenery, the air, and the still quaint inhabitants,—and who would not spend, if he could, a month or six weeks in Normandy?

Our travellers appear to have gone first to Rouen, which is pretty well known to many English people, and has been pretty often described, but they also went to the less noteworthy places, both on the sea-coast and inland, and apparently found every place worth visiting. As Mrs. Macquoid says, "The mistake often "made is that of seeing only the principal "towns—Rouen, Caen, Havre, Dieppe, and a "few more, and then of fancying we have seen "Normandy; these are, indeed, full of in-"terest, but the chief beauties of the old "country lie in the less frequented places, "along the banks of the Seine, where there "is scanty communication between the vil-"lages, and again in the west, the neighbour-"hood of Vire and Mortain." Well, she gives a sketch of a tour, and she says:—

"This journey requires at least three months (it can, of course be done in half the time), and to enjoy it thoroughly, and examine all the interesting ruins and ancient cities with which this province is literally sown, would occupy six months. But it is easy to do it at twice, to break off at the end of the Seine journey, and go from Les Andelys to Paris by way of Vernon and Mantes, and to begin the other half at Louviers at another time. Only, the plan to be avoided is that of leaving out the small towns, for some of these are unrivalled in some one special interest.

"There is so much worth visiting in every part of the country, and it offers such a variety of interest in its world-famous cities, its churches, cathedrals, and old buildings, so closely linked to the history and domestic life of our Norman and Plantagenet kings; its lovely wooded valleys and castle-crowned hills; its silver-grey rivers, winding round lofty cotes, sometimes chalky, sometimes half clothed with graceful beech or birch trees, or taking a straighter course through bright green meadows and orchards full of fruit-jewelled trees; its charming villages, where the vines cluster round the windows and climb even to the many-coloured thatched roof above, that one wonders at the absence of English travellers in its out-of-the-way nooks and corners."

We doubt, however, whether the houses or even such scenery as this are the best of what is to be seen: the people are a never-ending source of amusement and study. They are intelligent, cheerful, smiling, kind, and everywhere you can "have good beds and good cookery," while the living is "very reasonable"—not one of which things can you say of a tourist district in England, while you may go travelling for months in England and not care to speak a word to the people, while they in their turn will not care to speak a word to you.

A good deal is said about Rouen, but as a good deal has been said before, we will not add to the words. Only, here we come upon a too familiar tale, of the sort which makes one sadly distrust authentic history. The writer is writing of the exquisite church of St. Ouen, and says:—

"There are one hundred and twenty-five windows in the church, exclusive of the three rose-windows; and two of these last are especially beautiful. The sweet-faced, gentle-voiced old sacristan showed us the 'Apprentice's Window' with much admiration, and pointed out the pentalpha in it. It is certainly very wonderful and beautiful; but it is a pity that it is in the north transept, as the sun cannot come streaming through it as it does through the rose window opposite, the work of the master-mason, Alexander Berneval. 'Yes,' the old man whispered, 'it is beautiful—the pentalpha; but the master thought it was too beautiful to be done by anyone but himself, and he killed the poor boy, his apprentice. But he repented, and received the last rites, or the good fathers would not have laid him here.' He pointed to the second chapel on the left; and there the master and his pupil both lie side by side. There are eleven of these chapels round the choir. The first on the left contains the font; the next, the tombs of Berneval and his pupil, date 1440."

Does not Mrs. Macquoid know that this anecdote has a nearly exact parallel in the history of Roslyn Chapel, only that it is changed from a window to a pillar? Surely one architect did not go about killing apprentices in this way?

The Normandy towns and villages abound in legends chiefly of the old monkish character, and, notwithstanding what Mrs. Macquoid tells us of the intelligence of the people, the legends are implicitly believed by them. Here is one relating to Le Pollet:—

"There had been a terrible storm, which had kept the inhabitants awake half the night. Peter, the sacristan of Notre-Dame du Pollet, had just begun to enjoy the delights of his first sleep, when he was awakened by the ringing of the mass-bell. He jumped out of bed, thinking he had overslept himself, and that the priest had bid some one else ring the bell.

"When he entered the church he saw the priest already at the altar, and a great number of fishermen praying fervently. But, as the sacristan gazed at some of the faces around him, he was seized with terror, for he saw only the faces of those who had died.

"One of those kneeling near him had left home a year and a half before, to go fishing, and had never been heard of. The corpse of another had been washed ashore: the sacristan remembered that he had assisted at his burial. Peter was so transfixed with horror, that he could neither speak nor move. Meanwhile the mass proceeded. When the time came for communion, the priest tried to put the Host to his lips, but it slipped from his fingers.

"Then he uttered an alarming cry of distress, which was echoed by all the rest, and, turning to the sacristan, cried out, 'My poor Peter, my poor Peter, do you not recognise me? I am Régnaud, whose ship was wrecked on Monday in Easter week, on the rock of Ailly. I had vowed a mass in honour of Our Lady, and I forgot my vow. I try now to say this mass myself, in order to keep my promise; but each time I try to communicate, the Host escapes from my lips, and I feel the torments of hell in my bosom. Oh, my Peter, I suffer the tortures of the damned. Tell my son, I implore you, never to forget the masses which he may promise to Our Lady.'"

Here is another no less miraculous:—

"St. Aicadre, the successor of St. Philibert, being very infirm and aged, had a revelation of his approaching death. Fearing that this great assemblage of eight hundred monks, whom he knew to be in a state of grace, would make shipwreck after his death, he prayed fervently for their ultimate salvation; and 'the following night he saw an angel walking about the dormitory where they all lay sleeping, who touched with his wand four hundred among them, and assured St. Aicadre that in four days their Father, who grudged them to the earth, would transport them to heaven, and that he was the guardian angel of this house, and would protect it to the end. Of which the holy abbot having advertised the monks, and they having prepared themselves for this happy voyage, and having received in church, being quite well and joyful, the most holy viaticum of the Blessed Sacrament, they went to hold a chapter with their aged abbot, who directed each of them to sit between two others of the brethren, in order that their so-glorious departure might receive comfort and honour. These holy confessors, singing divine hymns with their brethren, each began to take the hue and the light of an angelic face, and keeping still in their seats with a celestial demeanour, without trembling or giving token of any suffering, they all passed out of this life into the other in one day—the first hundred at the hour of terce, the second at sext, the third at nones, and the last hundred at vespers.'"

In some of these villages "almost every house "is a study," and beautiful studies they are from Mrs. Macquoid's familiar pencil. How we wish that this old architecture could once more be reproduced in England; that we could have old-fashioned London streets of gabled houses, with their richly-carved woodwork, instead of the flat and monotonous architecture that is still in fashion! But, if we wish this as respects the houses, what shall we say of the churches? We could have such churches if we cared to have them, with their rich pinnacled towers that are poems in stone; but for the most part we have one sort of spire-church and one sort of Gothic-windowed room for Nonconformist churches. We are mending a little; but we are building fast, and should mend faster. Even, however, in Normandy there are people without much imagination or respect for the grand antique. One such person lives at Lilllebonne. He is a cotton-spinner, who has built a house in the castle and enclosure of William the Conqueror, "demolishing the great "Norman hall in which William held his great "council previous to the invasion of England, "when he heard of the accession of Harold." He has built a "mimic red brick castle" there, at which Mrs. Macquoid is indignant. But perhaps the cotton-spinner had not such reverence for the Conqueror's character and work as our authoress expresses wherever, by any chance, a village is associated with William's name. Mrs. Macquoid believes altogether in Mr. Freeman, and we are obliged to say that we do not altogether share in her admiration.

Through town after town, and village after village, with accompanying historical and architectural lore, and legends and anecdotes, we are taken by the authoress. We are surprised to find so many references to the destructive work of the Calvinists in 1562, who are credited with that sort of iconoclasm which is commonly attached to the army of the Commonwealth of this country. But why "Calvinists" and not Huguenots? Of course we are aware that the Huguenots did a great deal to provoke the fatal massacre of 1562, but their work seems to have been more destructive than we had imagined.

Mrs. Macquoid tells us nothing of the moral condition of this country, but she indicates that the peasants possess a great deal of truthful piety. She only met one instance, in all her travels, of complaint with poverty or pain. This is given—"With all the others the answer "was the same: 'It is the good God who sends "it, and He knows best.'" There is a good deal of this in our own pious poor, and we are glad to know that it is so elsewhere.

As a practical conclusion, we quote a word from the introduction of this work:—

"It has been suggested to me that a traveller sometimes likes to form an estimate of his expenses before he sets out on a journey. A single traveller may, by travelling rapidly, visit all the places named in this journey, in a space of six weeks, for the sum of 40*l.*, staying at the best inns. It is always and pleasanter to travel by diligence than by railway; but a private carriage is best of all, for, although it costs more money, it really saves time, as so much can be seen *en route*."

* *Through Normandy.* By K. S. MACQUOID. (London: Isbister and Co.)

## "LIVINGSTONE IN AFRICA."*

Mr. Roden Noel has found a great theme. No enterprise, no story of modern days, is more calculated to entrance the imagination than that of the lonely, grey-headed pioneer of civilisation and truth in Central Africa. The interests are both intellectual and ethical, and they are alike great. The mighty mystery of that river-source, which stirred the souls of the ancients, may the more keenly stir modern thought and aspiration because of the conservation of time; while the noble ambition of Livingstone—his self-denying ardour and unwavering devotion to the good of a sore-stricken race—imparts a moral grandeur such as the poets of antiquity strove in vain to find a substitute for in the heroes of their epics. Mr. Noel has vividly realised all this, and has written a poem of undoubted strength; he has given voice to the thought and sentiment which Africa most powerfully stirs in the modern mind; and has succeeded in now and then sharply defining the flitting thoughts of Livingstone as he moved amidst the wild glories of that far region in the last period of his life. For Mr. Noel has chosen the most trying of all forms of poetic art—the dramatic, in which there is more call for self-severity than in any other. He makes Livingstone tell his story—not in any set biographical order, of course; his expedient is rather to find some sort of justification for hinting rather than anything else, in the necessary vagueness which would follow the traveller's thoughts on many details; but we are able to catch glimpses of his early days as he recalls them, working at his spinning-jenny and reading from a book fixed in the machine as it passes and repasses; we follow him to Koloberg and see him on his first great journey; and then he recalls himself and is in the region of his last adventure, foot-sore, weary, heart-stricken, and still the burden of the mystery of the Nile source is unsolved. Now, while we do all justice to the wonderful picturesqueness and vivid force of much in this poem, we are sometimes, in reading it, oppressed with the thought that too much verge has been given to this mystery, and too little to those grand objects which, in the mind of Livingstone, gave it all its significance. It is that of which, according to the poet, Livingstone first thinks and is almost the last also. And hence an idea of mere intellectual curiosity and restlessness such as inspired the earlier seekers, arises perforce on the mind of the reader. That unsolved mystery is more likely to appeal to the poetic imagination pure and simple, than the well-being of a race of prosaic negroes, who for poetic purposes need to be seen rather at a distance; but here precisely was the pressure of strictly interpreting Livingstone's mind to us dramatically. To use the wonderful scenery of the region as a frame to the picture of a mind was right; but sometimes it strikes us that the frame becomes too elaborate and widened out, so as to hide some part of the picture. But here we may be

* *Livingstone in Africa.* By the Hon. RODEN NOEL. (Sampson Low, Son, and Co.)

hypercritical. We have read the poem with delight, admiring the versatility and grace and dramatic skill which are everywhere apparent in it. If it does not represent Livingstone completely—as how could any poem?—it gives a true poet's view of him and his great work. We can only afford space for two extracts. The first is Mr. Noel's picture of Livingstone:—

"The sun is sinking over Africa;
And under shadowy native eaves reclines
A traveller upon a fur-strewn floor;
One whom no years' ignoble rust, but high
And holy toil have wasted; bearded grey,
In wayworn English garb he seems array'd;
His shoulders bow'd as from a life's long burden,
His rude wan countenance profoundly scarr'd
With noble ruin wrought by Love and Sorrow.
Reclined against the dwelling's claybuilt wall,
His falcon eyes explore the mooned East.
Athwart a wondrous land that lies before
Slow shadow steals; o'er all the fervid palms,
Broad-leaved banana, leaf-seas infinite,
Hoar unfamiliar stupendous forms
Of that primæval forest African:
Slowly the shadow with declining day
Fades rainbow splendour of the forest far,
And drowns imperial purple of the hills
In one phantasmal all-confounding gloom."

And this is the opening part of his monologue, in which it should be noticed how skilfully Mr. Noel makes use of native names—a characteristic of the work throughout:—

"And yet I deem that I
Shall find thy parent springs remoter still.
Lualaba, with his tributary rivers,
And lilied lakes his loving bounty fills!
Yea, some have told me, and I well believe,
There are four fountains clear and deep as day,
Welling unfathomable, perennial
Among low hills as yet unseen, the last
Subsiding roll, it may be, of one range
Named of old Rumour, Mountains of the Moon.
Behold the shrine of living waters! Here
From one immense rock-temple stream the Souls
Of many lands and nations, whispering
In dim enchanted caverns; East and North,
And West emerging, sunny wings unfold;
Shouting they plunge in joyous waterfalls
To roll a priceless silver all abroad,
Each to his Ocean, whose illustrious names
Are Congo, Nile, and Long Lecambayee!
Whom Mother Ocean, in her awful arms
Absorbing, ever engendereth anew,
Gendering a holy Cycle evermore."

## THE *FORTNIGHTLY* AND *CONTEMPORARY REVIEWS.*

To most readers we imagine that the chief interest of the *Fortnightly Review* for this month has been found in the conclusion by the editor of his remarkable articles on "Compromise." The first idea raised in our own minds on seeing this title announced was that of the bland and neutral-tinted member to be found in every organised assembly, who plumes himself upon getting everything passed unanimously by dint of compromise. The result of his amiable labours is often satisfactory enough. If, for instance, the point of passionate dispute be the question whether a salaried official shall have a "rise" of five pounds or of fifteen pounds, the apostle of Compromise watches the critical moment when contending parties are somewhat exhausted with the strife, and with a mingled air of superiority to both sides and of affable condescension to each, he demands to know when this waste of precious time is to cease, and whether it would not be possible by a little neutral concession to split the difference, and make the sum neither five pounds nor fifteen, but ten. His wisdom is highly applauded; the vote is unanimous; and in a tumult of hand-shaking, of which the apostle of Compromise is the centre, the business is happily concluded. That is all very well. But, unfortunately, such successes beget an appetite for compromise where it is altogether out of place. Just as Mr. Tony Weller regarded a "halibi" as a sort of legal panacea, an antidote equally to the gallows and to damages for breach of promise, so our inveterate compromiser comes to regard his favourite method as the master-key to every possible difficulty, from the Athanasian Creed to a disputed cab-fare. Such a man in the Presbyterian Church Assembly, when the permissibility of an organ is being discussed, would propose a harmonium or bass-fiddle by way of compromise. Or, if the question be whether the holding of certain opinions is compatible with Christian communion, he would suggest that those opinions be overlooked in the particular case in hand, but that it be understood in future that they are distinctly atheistic. But ludicrous as such notions of compromise appear, they are sometimes dangerous. For when a question of principle hangs in the balance, and, after a hard struggle, seems likely to be settled in accordance with justice, it often happens that our bland but somewhat brainless friend the compromiser will start up and ask why we should not settle this little matter with amicable unanimity on the give-and-take principle. He will then propose a form of amendment which just saves the injustice and sacrifices the principle, while it is so plausibly worded that the weaker brethren are taken with it at once and its triumph secured. Such were the reminiscences stirred in our mind when first our attention was attracted by the announcement of Mr. Morley's articles on Compromise; and public movements are so often marred by this kind of misplaced amiability that any one would do good service who would show us within what limits the tyranny of weak brethren is to be endured, and at what point we are justified in shaking off the yoke. The papers in question, however, are scarcely so popular in their bearing. They do, indeed, lay down certain principles which may guide to a right conclusion in this perplexity of every-day life. But the discussion is for the most part too profound, and perhaps a little too dry, to reach the popular mind. Indeed, the writer appears to have had mainly in view the religious dissidence which so profoundly divides society at the present day; and his chief concern is to offer counsel to the members of what we may call the extreme left, on their perverse habits of complaisant and hollow conformity. From one point of view it undoubtedly seems a little strange that the apostles of what are called "advanced" views should need these lessons on common honesty. But we quite agree with Mr. Morley that if a man does not believe in Christianity it is much better not to pretend to do so. We cannot help adding that any form of belief or unbelief which apparently leaves a man's conscience satisfied while he plays the hypocrite must be something decidedly worse than Christianity. But, apart from this, we think that Mr. Morley teaches the true doctrine of compromise, of which the following passage from the concluding paper gives a fair summary:—

"Now compromise, in view of the foregoing theory of social advance, may be of two kinds, and of these two kinds one is legitimate, and the other not. It may stand for two distinct attitudes of mind, one of them obstructive, and the other not. It may mean the deliberate suppression or mutilation of an idea in order to make it congruous with the traditional idea or the current prejudice on the subject, whatever that may be. Or else it may mean a rational acquiescence in the fact that the bulk of your contemporaries are not yet prepared either to embrace the new idea, or to change their ways of living in conformity to it. In the one case, the compromiser rejects the highest truth, or dissembles his own acceptance of it. In the other, he holds it courageously for his ensign and device, but neither forces nor expects the whole world straightway to follow. The first prolongs the duration of the empire of prejudice, and retards the arrival of improvement. The second does his best to abbreviate the one and to hasten and make definite the other, while still he does not insist on hurrying on changes which, to be effective, would require the active support of numbers of persons not yet ripe for them. It is legitimate compromise to say—'I do not expect you to execute this improvement, or surrender that prejudice in my time. But at any rate, it shall not be my fault if the improvement remains unknown or rejected: there shall be one man, at least, who has surrendered the prejudice, and who does not hide the fact.' It is illegitimate compromise to say—'I cannot persuade you to accept my truth; therefore I will pretend to accept your falsehood.'"

Amongst the other articles in the *Fortnightly*, we may mention, as of special interest, "The First Partition of Poland," by Heinrich von Sybel, in which the writer shows that whatever view may be taken of the policy of the three powers concerned, the degenerate Kingdom of Poland deserved little, if any, sympathy. In fact, as only some three-eighths of the inhabitants were Poles at all, the rest being Russians and Germans, the modern principle of nationalities would have gone far to justify, at any rate, a reduction of Poland to comparatively narrow limits. Mr. G. H. Lewes contributes a chapter from the forthcoming volume of "Problems of Life and Mind," on "Imaginary Geometry and the Truth of Axioms." In it is discussed the conceivability of a fourth dimension in space. Mr. Lewes denies that it is conceivable. We should like to have heard something from him on the different effects produced on the mind by the suggestion of a fourth dimension and that of a sixth sense. The latter is certainly inconceivable, but the patent fact that it is so does not bring with it any conviction that such a thing is impossible. On the contrary, not only is a fourth dimension inconceivable, but we feel generally a resistless conviction that it is impossible. Why is this, on the experiential theory of mathematical axioms? A novelty in this number is an article in French by Henri Rochefort on the "Revolution of September." The personal details given are interesting. But whether he has made good his case against M. Jules Simon, whose book, "Souvenirs du 4 Septembre," has provoked this retort, we shall not undertake to decide. The *Fortnightly* renews its odd weakness for novels, with the opening chapter of "Beauchamp's Career," by George Meredith. It seems lively and attractive, but we shall pass no further criticism upon it at present.

In the *Contemporary Review* the opening paper, Mr. Greg's third article on "Rocks Ahead," may for some purposes be advantageously read in connection with Mr. Morley's essay on Compromise, noticed above. The rock with which the writer deals this month is the fact—or what he regards as the fact—that "the highest intelligence of the "pation is not only not in harmony with the nation's "creed, but is distinctly at issue with it; does not "accept it; largely, indeed, repudiates it in the "distinctest manner; or for peace and prudence's "sake discountenances it by silence, even where it "does not demur to it in words." Many illustrations of this assertion are given; and we can add another. The *Contemporary* is not an avowedly rationalistic organ like the *Fortnightly*. It is a semi-popular magazine. It aims at reaching the spreading outskirts of the literary and scientific classes. With the reputation it has made it has become a necessity in a large number of families which make some little pretensions to intelligence. We think it almost certain, however, that most of these families belong to the, at least, formally religious sections of society. They attend their places of worship regularly on the Sunday. They send out their young people as Sunday-school teachers. Now, for for some time past, the most brilliant articles in this magazine, which has gained the confidence of such families, have been such as have distinctly assumed or broadly hinted the entire falsehood of the supernatural records on which Christianity is commonly supposed to be based. From this we might infer two things—either a very large proportion of the magazine-reading public have not the slightest conception of the bearing of what they read, or else doubt has made far deeper inroads than is commonly supposed into religious society. How people can possibly read this review from month to month, and yet be apparently unconscious of the tremendous nature of the crisis that is coming upon the Church, altogether passes our comprehension. We make no complaints. It is all very well, no doubt, that our intelligent Christian families should know both sides of every question. But, certainly, twenty years ago, they were not in the habit of studying with eager interest periodical prophecies of the triumph of rationalism and contemptuous challenges to prove the facts of the Gospel. We are by no means sure that the only change since that period is an increase of intelligence. We cannot help suspecting that there is here indirectly a confirmation of Mr. Greg's assertion. And we only wish the Churches and their leaders were alive to the actual state of the case.

The recent controversy between Dr. Manning and Mr. Fitzjames Stephen affords an illustration of our meaning; and so likewise, though more indirectly, does Dean Stanley's "slight contribu-"tion towards the completion" of that discussion, which we have in this month's number. The dean is naturally scandalised by the fact that Dr. Manning upheld, and Mr. Stephen appeared to accept, Ultramontanism as a fair representation of, if not co-extensive with, Christianity. Here is a fine opportunity for Erastian intervention. And so Broad Church, with that calm air of superiority to all particular beliefs which so well becomes its representatives, steps in to explain that it is the world, and not the Church, which is the real repository of Christian truth and the most trusty conservator of evangelic tradition. Thus:—

"There are two theories respecting the modes by which Christianity is believed to have been propagated in the world. One theory is, that it has been in all times and places propagated by a corporation or caste of men, who have been the exclusive depositories of its truths, and also the exclusive expounders of them, and that the other elements of Christendom have lain outside of this—not, indeed, as wholly useless, but as irregular, subordinate, intrusive forces. The other theory is, that Christianity is propagated not by one particular corporation or order of men, but by the joint influence of all good elements in human nature, and, in the order of the world, working together; that it is not through any one form of polity, but through all the various institutions and characteristics of Christendom, that the advance of truth and goodness has been and will be accomplished."

For our part, we have always thought that a third theory was not only possible but actually held by not a few who claim the name of Christian. This third theory knows nothing of any "corpora-"tion or caste of men." Still less does it attach any great importance to "good elements in human "nature and in the order of the world." On the contrary, it holds that there is "a fault and cor-"ruption of the nature of every man, that naturally "is ingendered of the offspring of Adam; whereby "man is very far gone from original righteousness, "and is of his own nature inclined to evil." So

serious, in the view of the holders of this theory, is that "fault and corruption," that they believe "we "are accounted righteous before God only for the "merit of our Lord and Saviour Jesus Christ by "faith, and not for our own works or deservings." Nay, so deep does this theory, ignored by Dr. Stanley, hold the taint of original sin to be, that "works done before the grace of Christ, and the "inspiration of His spirit, are not pleasant to God, "*forasmuch as they spring not of faith in Jesus* "*Christ*,"—"yea rather, for that they are not "done as God hath willed and commanded them "to be done, they have the nature of sin." The theory of which we speak, and which, up to a certain point, is set forth at large in documents not unknown to Dr. Stanley, makes very much of a certain event alleged to have taken place at a particular feast of Pentecost, when a special Divine influence is said to have descended from heaven, and clothed—not a "corporation or caste of men" —but a certain number of primitive adherents of Christ, with power from on high. This gift of the Holy Spirit is believed to have been communicated to others "by the foolishness of "preaching." But whenever and however men received Christ in faith they were held to have been born "not of the will of man, but of God." There was no special caste created, there was no exclusive priesthood. But the ascended Christ by the Holy Ghost "gave some apostles, and some "prophets, and some evangelists, and some pastors "and teachers"; nor were there any followers of Christ left without some spiritual gifts. On the other hand, this theory holds that without faith in Christ, and apart from the regenerating power of the Holy Ghost, no "good elements in human nature "and in the order of the world" could avail much. It maintains that "the natural man receiveth not "the things of the Spirit of God; neither can he "know them, because they are spiritually discerned." It may suit Dean Stanley, who never forgets that he is before all things a State-Churchman, to throw the "rigid English Nonconformists and Scottish "Free Churchmen" into the same category with Ultramontanes. But when we remember that the only excuse for this proceeding is the fact that the former, as well as the latter, object to have their religion prescribed by Act of Parliament, while their reasons for so objecting, and their purpose in doing so, are fundamentally, vitally, and utterly different, we say deliberately that this trick of argument is entirely unworthy of the author's great reputation. "Rigid English Nonconformists and "Scottish Free Churchmen" hold neither of Dr. Stanley's alternative theories; but another wholly different, which strangely enough is stated or implied on nearly every page of the Anglican Prayer-book. There is, however, another, and a more serious aspect of this subject. According to ordinary views, according to the Prayer-book, Christianity is supernatural or it is nothing. This view may by many be considered old-fashioned and exploded. Not so Dean Stanley. He believes in miraculous revelation, miraculous interventions in early Church history. He, as an upholder of the Prayer-book, believes that the world is a fallen world, "very far gone from original "righteousness." He believes in an atonement and in the necessity for regeneration. He of course gives a liberal interpretation to the Articles of Religion. But we are sure he would not flatly contradict them. And those Articles teach, not that Christianity is propagated by "the joint influences "of all good elements in human nature and in the "order of the world"; but that Christ died "to "reconcile His Father to" a *dis*ordered world, and that this atonement does *not* sanctify the whole world, but only delivers "from curse and damna-"tion those whom God hath chosen in Christ *out* "*of* mankind"; and farther that, apart from personal faith in Christ, apparently "good elements in "human nature" are of the nature of sin. We have no doubt of the excellence of the writer's motives. But we must profess our astonishment that a public teacher, holding the opinions we have just quoted, should make even a "slight contribu-"tion" towards the elimination from religion of those supernatural events and miraculously-revealed doctrines, which are no doubt "to the Greeks "foolishness," but which are commonly held to be "the power of God unto salvation."

The other articles in the *Contemporary* are all interesting; but we have no space for any farther special notice.

## BRIEF NOTICES.

*First Forms of Vegetation.* By the Rev. Hugh Macmillan, LL.D., F.R.S.E., author of "Bible "Teachings in Nature," "The True Vine," &c., &c. With numerous illustrations. (Macmillan and Co.) This is a new and enlarged edition of "Foot-notes "from the Page of Nature," which was remarkably well received on its appearance. Dr. Macmillan is not perhaps so much of an independent observer as a skilful populariser, but he has powers peculiarly his own, which are essential to scientific statement for the unscientific. He has great clearness, ready illustration, which, it may be, sometimes tends to be overdone, but which is always graceful, because it borrows from a cultured fancy and a delicate perception of beauty. In a word, Dr. Macmillan is a poet, and can very skilfully use analogy in the service of science—the title of one of his books, in fact, specially expressing this feature in his writing. The present edition is vastly improved. It runs the whole round of cryptogamic botany, and introduces us to the beauties and wonders of mosses, lichens, algæ, and fungi—those paradoxes of the vegetable world which have made a strong claim indeed to some far-off relationship with the animal world. To the chapter on the fungi much has been added, for fresh facts have emerged since the original was given to the world. We cannot recommend a more interesting study than to follow Dr. Macmillan through the various chapters of this bright and instructive book. It was originally delivered in the form of lectures, and we think that in revising he was quite right to preserve that plan, for in any attempt at recasting some of the freshness of style must have vanished. We observe some small slips of the pen, amongst others, the quotation from Mr. Tennyson at page 281 should be "set" as verse; and Professor Tyndall's name at page 328 is wrongly spelt.

*Little Dinners: How to Serve them with Elegance and Economy.* By Mary Hooper. (H. S. King and Co.) Were it for nothing but the attempt to promote greater economy in our households, this volume would be worthy a word of welcome. Mrs. Hooper has set herself to find substitutes for the more expensive dishes, and has been very successful. She writes clearly and arranges her matter well, and we have no doubt her recipes will be found of great value in many quarters. She says: "It is a great point if little "dishes can be served for family use, instead of "the wasteful extravagant joint, which leaves so "much cold meat to be disposed of: for cold meat "is not so nourishing as fresh cooked meat, "nor when rewarmed is it so wholesome. One "great drawback which many people feel to such "substitutes, is the cost of the materials required; "for cookery books, as a rule, speak so lightly "of 'quarts' of cream and 'dozens' of eggs and "oysters, as to cause them to be given up in "despair. But the following recipes are designed "to show that no considerable expense need be in-"curred in making little dishes, and that the real "secret of good cookery lies in the skill and care "with which the most ordinary material is turned "to account." Mrs. Hooper's book is certainly calculated to aid in turning ordinary material to account. How the English middle class should have been so long in learning from France in this regard, considering the increased intercourse between the countries, is more than amazing! Mrs. Hooper's book will help greatly to remedy matters, if we are not mistaken.

## Epitome of News.

The Princess of Wales reached Edinburgh on Friday evening, and put up at the Douglas Hotel. She was there to receive her father, the King of Denmark, on his return from Iceland.

It has already been announced that the Marquis of Normanby will succeed Sir James Fergusson as Governor of New Zealand. The *Times* states that Lord Normanby will be succeeded in the Government of Queensland by Mr. W. Cairns, brother of the Lord Chancellor, and lately Governor of Trinidad, a post which he was obliged, by ill-health, to resign.

Mr. Disraeli has been visiting the Marchioness of Westminster at Fonthill Gifford, near Shaftesbury. He left town on Saturday on a visit to the Countess of Chesterfield at Bretby Park.

The eldest son of Isabella, ex-Queen of Spain, who styles himself Prince of the Asturias, arrived in this country on Friday with the object of completing his military education. He is nearly seventeen years of age.

The Earl of Shaftesbury and family, after visiting the Earl and Countess of Tankerville at Chillingham Castle, and the Earl and Countess Grey at Howick in Northumberland, have proceeded to Wemyss Castle, the seat of Mr. Burns, the great shipowner, whose evidence on the Plimsoll Commission was so important.

Her Majesty has been graciously pleased, on the recommendation of the Prime Minister, to grant out of the royal bounty funds a gift of 100*l.* to the widow and family of the late Rev. Morris Williams (Nicander), of Llanrhydlad, Anglesey, a distinguished Welsh scholar.

The Rev. James Shore, M.A., proprietor of hydropathic and boarding establishments at Buxton, met with a fatal accident on Wednesday, by his horse falling over him. Mr. Shore lived only a few minutes after the fall.

A young gentleman of Twickenham named Arthur Henry Fooks was drowned on Friday at Dawlish, while bathing in a rough sea.

At the *soirée* in connection with the meeting of the British Medical Association, held at Norwich on Wednesday evening, Mr. Streeter, of Bond-street, exhibited a collection of jewels, as well as some diamonds in their rough state. Altogether the value of the collection amounted to 50,000*l.*

At the half-yearly meeting of the Improved Industrial Dwellings Company (Limited), Sir Sydney Waterlow in the chair, a dividend of 5 per cent. per annum, free of income-tax, was declared. The company had in hand about 200,000*l.*, the greater part of which will be expended in erecting dwellings in Clerkenwell.

Judge Herbert made some strong observations with reference to miners in a recent case at the Pontypool County Court. He observed "that the colliers had had it all their own way, but instead of paying their debts they lived on turtle and venison, champagne, and all sorts of things." In another case the judge asserted that, although an old man, he had never known such good times for labourers as the present.

We would remind our readers that Thursday next is the last day for sending in returns of income-tax, and that all persons who have not sent in their returns by that day will incur a penalty of 20*l.*

Mr. G. Holloway, the defeated candidate at the recent election at Stroud, has lodged a petition against the return of Mr. H. R. Brand.

A Press Association telegram to the provincial papers says the Spiritualists of London have set about the organisation of a movement having for its avowed object the controlling of certain annoyances alleged to be received at the hands of what are designed evil spirits. The movement has been commenced in apparent good faith, and the believers have determined to convene a conference of the various classes of good and evil spirits, with the intention of preventing the latter from being troublesome companions.

Fifeshire has been visited with a terrible fall of rain, doing irretrievable damage to the crops, which were ready for cutting. The rivers and streams in Aberdeenshire were flooded to an extraordinary extent. The Dee overflowed its banks at Lumphanan, and swept away a portion of the railway embankment there, completely stopping the traffic between Banchory and Ballater.

At the Liverpool Assizes last week, Mr. Bridge, the proprietor of a school at New Beckenham, Kent, brought an action to recover the amount of a quarter's schooling for three sons of a gentleman named Besant, who had been at the school, and were removed without notice, contrary to a clause in the plaintiff's printed prospectus that a quarter's notice was required previous to the removal of a pupil. The defence was that the defendant never agreed to the rule in question, and that the plaintiff waived its enforcement by writing a letter in which he said that when the boys returned to school he would only expect payment for the time they were actually there. His lordship ruled against the defendant on the latter point, and the jury found a verdict for the plaintiff for 22*l.* 10*s.*

Mr. Macdonald, M.P., speaking at a demonstration of Durham miners on Saturday, moved a resolution, which was carried, declaring that the only remedy for struggles between employers and employed was the extensive establishment of co-operative institutions.

Arrangements have just been concluded for arbitration with respect to the reduction of miners' wages in Yorkshire and Derbyshire, to be opened in London on Thursday next. Mr. Baxter, of the firm of Baxter, Rose, and Norton, solicitors, will represent the masters, and Mr. Lloyd Jones, instead of Mr. Burt, M.P., who is unable to undertake the duty, and Samuel Woffenden, of Elsecar, a practical miner, the men.

The Right Hon. J. Stansfeld, M.P., has met with an accident in Cumberland, which is likely to confine him to his room for several weeks.

The Liberals have had a monster picnic at Whitwingham, attended by from 15,000 to 20,000 persons, and in the evening addresses were delivered by some of the local Liberal leaders, notably by Mr. J. J. Colman, M.P., who urged that there must be a consolidation of the party.

With the usual ancient ceremonies the National Welsh Eisteddfodau was opened at Bangor yesterday. Lord Clarence Paget presided, and prizes were awarded for literary and musical works of a national character.

Five new board schools were opened at Sheffield yesterday. The Archbishop of York, Mr. Roebuck, M.P., Mr. Mundella, M.P., and the Right Hon. W. E. Forster, M.P., took part in the proceedings, and delivered addresses on the education question.

Sir William Fairbairn, Bart., the well-known engineer of Manchester, died yesterday at Moor Park, near Farnham, in the eighty-fifth year of his age.

## Miscellaneous.

The Lodger Franchise.—The 25th inst. is the last day to make claims in cities and boroughs. Lodgers above 4s. a week are invited to claim the franchise, both by Liberal and Conservative Associations, without delay.

The Gradual Rise in Coals.—This appears strikingly from the accounts of the London gas companies. The average cost of a ton of coal in 1873 was 1*l.* 4s. 6.14d., the total outlay being 1,753,715*l.* In 1872 the average was 17s. 6.51d. per ton; in 1871, 15s. 2.92d.; in 1870, 16s. 3.74d.; and in 1869, 16s. 3.75d. Accordingly these figures show between 1869 and 1873 a rise of fifty per cent.

The Eagle Insurance Company has just issued a very satisfactory report. The new premiums for the year amount to upwards of 14,305*l.*, being a considerable increase on the previous year's premiums. The total income of the company consisted of—premiums, 325,746*l.*; interest and dividends, 124,536*l.*; and reversions account, 2,158*l.* The balance-sheet showed assets to the extent of 3,120,281*l.*, which is invested in assured securities.

The Dress of Volunteers.—An important change is about to be made in the dress of volunteers. It is notified that any application from corps or battalions to change the colour of their uniform to scarlet will be "favourably received" at the War Office. At the same time, no corps will be obliged to change the colour of its uniform except where the corps forming an administrative regiment are not dressed alike. Where this is the case, the commanding officer will have to choose one pattern, which, after approval by the War Office, must be conformed to before April, 1879.

Metropolitan Hospital Fund.—The official report of the Committee of Distribution of the Metropolitan Hospital Fund for 1874 states that up to last night the total amount of collections is nearly 29,500*l.*, which is considerably above the amount collected in the previous year. Of that sum the Distribution Committee has allocated to hospitals 24,478*l.* 8s. 7d., and to dispensaries and kindred institutions 2,961*l.* 17s. 6d., making in all 27,440*l.* 6s. 1d. In addition to these amounts, various sums collected on Hospital Sunday, amounting in all to 459*l.* 13s. 4d., were sent to several hospitals through other channels than the Mansion House Committee.

Railway Accidents.—A return for the year 1873 of the accidents reported to the Board of Trade by the several railway companies in England, Wales, Scotland, and Ireland, has been issued. From this it appears that a total of 1,372 persons were killed and 3,110 injured. Of the killed, 160 were passengers, 773 were servants of companies or of contractors, 721 of this number having come to death by their own misconduct or want of caution, and 52 from causes beyond their own control. The total is made up by 308 trespassers and suicides, and 74 persons who were killed while passing over railways at level crossings. Of the remaining 57 no description is given. It is a noticeable fact that, while 74 persons were killed outright at level crossings, only 17 are returned as having been injured.

A Courageous Young Lady.—A case was heard before the magistrates at Hove, Sussex, on Tuesday, in which a young lady, the daughter of Lady Neill, was proved to have behaved with remarkable bravery under trying circumstances. She saw a thief in her dressing-room with her jewel case in his hand. Instead of swooning, the young lady confronted the fellow, and demanded her property. Terrified at her boldness, the man ran down stairs, with Miss Neill in hot chase after him, pulling the bells and screaming for assistance as she went. Before he could open the front door she caught him, and shot the bolt. Here he was detained till the servant came up from the kitchen and collared him. He turned out to be a ticket-of-leave man, well known to the police.

The Prince of Wales at Plymouth.—The Prince of Wales opened the new Guildhall and law courts at Plymouth yesterday, as arranged, with a silver key, and was afterwards installed as Lord High Steward of the borough. On Friday there was an immense gathering of Freemasons in honour of the Prince of Wales. The lodge was opened at the Guildhall by the Rev. J. Huyshe, P.G.M. of Devon. The prince was met with a flourish of trumpets and vehement cheering by the brethren. An address was presented to his royal highness, who replied, expressing his gratification at being welcomed in such a manner. He said he had attended many Masonic gatherings, but never one like that. He regarded the proceedings as evidencing the personal regard of the brethren for himself and their attachment to Masonry. The lodge was then closed, and 1,800 Masons marched in procession through the town. The prince subsequently lunched with the mayor, attended a concert by the Plymouth Vocal Association, visited the show of the Western Horticultural Society, and in the evening entertained a large party at dinner on board his yacht.

The Crystal Palace.—The Crystal Palace is fast falling into decay, according to evidence given at a meeting of the company last week. Mr. Scott Russell said that the whole of the capital expended on the part of the building which had been burnt down, both upon the building itself and its valuable contents, had been lost through the culpable negligence of some one, and there had not been any attempt made to restore that part of the structure. There had also been an entire wing of the palace blown down, and no effort had been made to restore that portion either. The whole of the grand cascade of the waterworks, which had cost nearly 300,000*l.*, was going to ruin. The two cascades lower down were also going to decay, and so was the building opposite, in which used to be seated illustrious people who visited the palace. A great number of the pipes and communications of the waterworks were likewise going to ruin. As to the courts of sculpture, Mr. Russell found that the works had nearly all gone—where he could not tell. From some a finger, a nose, or an arm was missing, and apparently there had been no attempt to replace the missing parts of the statues. The magnificent collection of art sculpture was in a most disgraceful condition. The four great sculpture courts were entirely gone, and their contents dispersed. The works were in such a state of decay throughout that a very large sum would have to be speedily expended upon the property. The company contemplates a reconstruction and rearrangement of the whole building and its grounds.

The Crops of this Year.—Mr. Mechi writes that—"The wheat crop is certainly by no means equal to that of 1868, for then every ear was perfect, with widely-set rows of perfect kernels—plenty of five, and even six, set rows; and, after threshing, there was scarcely any tail or empty shells. This year, although the straw is of good quality and abundant, especially on the cold, stiff soils which have benefited by the drought, there is a deficiency of perfect kernels, as mentioned by me in a former letter to you; and I find, on dressing the corn after threshing, a considerable percentage of empty or abortive husks—no doubt the result of the unfortunate frosts mentioned by Mr. Sanderson, which impeded or destroyed fertilisation at the blooming time; but I still think that there is a full average of wheat in this county, where we have so much stiff, cold clay. In 1848, forty acres of white wheat on this farm averaged seven quarters (fifty-six bushels) per acre. This year, judging from what has been already threshed, the average will probably not exceed 5½ quarters (forty-four bushels), although there is an abundance of fine straw. So good was the wheat crop in 1868, that in one field the crop of white was eight quarters per acre, and sold for 63s. per quarter, and with 4*l.* for the straw, realised 29*l.* 4s. per acre, the land having only cost me 25*l.* per acre when bought in an unimproved state. The barley crop is in this country free from blight, and on our cool bottom lands a full average. Where sown too thick and much laid and tied down by clover or weeds, the quality may probably be injured. This has been a favourable season for heavy lands, which abound in Essex, but very unfavourable to hot dry soils."

The late Agricultural Agitation.—The executive committee of the National Agricultural Labourers' Union met at Leamington on Monday and was attended by several members of the consultative committee. Mr. Arch presided. A resolution was adopted, thanking the trades councils and relief committees for their assistance during the Eastern Counties lock-out, and congratulating each contributor to the funds on the fact that though some few labourers had defeated themselves by not availing themselves of the advantages the Union had offered them, the result was a decided gain to the Union, inasmuch as the bulk of the labourers had resumed work without seceding from the Union. Wages throughout the districts had been improved, the Union was as firmly rooted as ever, the intelligence and courage of the men had been quickened, channels for removing surplus labour had been opened more widely, and the desire to avail themselves of these opportunities was steadily growing stronger amongst the labourers. A resolution was also adopted emphatically protesting against an address to its readers in the *Labourers' Chronicle*, severing its official connection with the Union, as being so far as concerned the Union false in its statements, groundless in its insinuations, and most prejudicial in its influence. A special committee was formed to relieve necessitous sufferers by the lock-out. Mr. Arch has issued an address on the collapse of the lock-out. He enforces the importance of the Union becoming independent of external aid, and reproaches the labourers for the reluctance shown either to migrate or emigrate. Henceforth, he says, let emigration be their watchword. He declares that emigration will be pushed until the landed gentry, whether proprietors or farmers, cry, "Hold, enough."

## Gleanings.

Women should never be lawyers—they would constantly have "writs of attachment."

In a church belonging to the Jesuits in Chili there is a representation of purgatory, in which are seen the figures of the Emperor William, Prince Bismarck, and Dr. Falck.

The following announcement appeared in a San Francisco paper:—"The gentleman who took, by mistake, a quantity of garden hose from a residence in Geary-street, is requested by the owner to call and get the nozzle, as the hose can be of no material use without it."

It is related that a worthy Scotch minister in the last generation delivered a charge to some newly-ordained elders after the following fashion:—"Me brethrin, rule weel, rule weel, but rule nae that nae a mon or bairn i' the kirk will know that they are ruled. Me brethrin, pray God to gie ye common sense. It is aye a chief grace o' an elder."

Prince Bismarck and his Wife.—To let the wife guide the gear is, according to a correspondent, a prudent maxim, which has been adopted by no less a person than Prince Bismarck, who is said, while showing some visitors over his house, to have pointed to a desk in the princess's room, telling them that his wife kept the cash. He added that he had from the beginning entrusted her with the charge of his money affairs while he attended to politics, and he would advise every married man to do the same, taking no more than his wife allowed him.

A Good Reason.—A country pedagogue had two pupils, to one of whom he was partial, and the other severe. One morning it happened that these two boys were late, and were called upon to account for it. "You must have heard the bell, why did you not come?" "Please, sir," said the favourite, "I was a dreamin' that I was goin' to Californy, and I thought the school-bell was the steamboat as I was goin' in." "Very well," said the master, glad of any pretext to excuse his favourite. "And now, sir," turning to the other, "what have you to say?" "Please, sir," said the puzzled boy, "I—I was a waiting to see Tom off!"

Effects of an English Dinner.—Baily writes from London to the *Danbury News*:—"The English eat breakfast at eight o'clock or later, lunch at one o'clock, and have dinner at six or seven o'clock. The breakfast is light, the luncheon similar, and the dinner is quite hearty. One English dinner in the inexperienced American stomach will produce that night: eight bears, with calico tails, eleven giants, with illuminated heads, one awful dog with twelve legs, and fourteen bow-legged ruffians chased by a host of piratical cauliflowers, mounted on saddles of beef roasted. Any respectable chemist will corroborate this statement."

The Golden Bull.—The London correspondent of a country paper says:—"Happening to be in the Rolls Office, I was shown one of the gems of the national collection of muniments. It is what antiquarians call 'The Golden Bull,' and is the actual document sent by the Pope to Henry the Eighth (when that monarch was young and virtuous!), whereby His Holiness dubbed him 'Defender of the Faith.' The principal interest which in my mind attaches to the document is, however, the seal. It is about the size of half-a-crown, but double the thickness of that coin; and, unlike the seals of other Papal bulls, is composed of fine gold. Its chief value, however, lies in the fact that it is chased by Benvenuto Cellini, and is in all respects a charming work of art."

The Wooden Spoon.—The London correspondent of the *Belfast Newsletter* writes:—"At the Greenwich whitebait dinner the time-honoured ceremony of presenting a testimonial in the shape of a wooden spoon to the member of the Government whose attendance at division during the session had been least frequent was duly observed. Mr. Hart-Dyke, the head whipper-in, provided himself with the useful culinary article referred to; and after a long speech, in the course of which the rival claims of Mr. Cavendish-Bentinck and Lord Henry Lennox were discussed, the spoon was gravely presented to the former. Mr. Bentinck, however, was magnanimous enough to resign it into the hands of Lord Henry Lennox, remarking that he thought on the whole a gift so thoroughly congenial and emblematic would find a more appropriate destinati n in his lordship's keeping."

## BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, August 12, 1874.

ISSUE DEPARTMENT

| | | | |
|---|---|---|---|
| Notes issued | £36,117,845 | Government Debt. | £11,015,100 |
| | | Other Securities .. | 3,984,900 |
| | | Gold Coin & Bullion | 21,117,845 |
| | | Silver Bullion .... | — |
| | £36,117,845 | | £36,117,845 |

BANKING DEPARTMENT.

| | | | |
|---|---|---|---|
| Propr'tor's Capit'l | £14,553,000 | Government Securities, (inc. dead weight annuity) | £13,593,459 |
| Rest ..... .. | 3,434,207 | | |
| Public Deposits .. | 3,861,708 | | |
| Other Deposits .. | 18,597,159 | Other Securities .. | 17,353,429 |
| Seven Day and other Bills .... | 402,609 | Notes ..... | 9,162,195 |
| | | Gold & Silver Coin | 740,600 |
| | £40,848,683 | | £40,848,683 |

August 13, 1874. F. May, Chief Cashier.

Breakfast.—Epps's Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"James Epps and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly; Works, Euston-road, London.

Manufacture of Cocoa.—"We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Cassell's Household Guide."

Judson's Simple Dyes are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or clouds that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

## Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

BIRTH.

LADBROOK—August 15, at Eden Bridge, the wife of the Rev. E. S. Ladbrook, B.A., of a son.

MARRIAGES.

DODGE—TAPP.—August 5, at the Independent Chapel, South Molton, by the Rev. J. Dixon, of Crediton, the Rev. Stephen E. Dodge, to Harriet, daughter of the late Mr. W. J. Tapp, of South Molton.

WHEATLEY—HOBSON.—August 12, at Salters' Hall Chapel, Islington, by the father of the bride, assisted by the Rev. H. C. Leonard, M.A., of Bournemouth, Edmund Wheatley, of the Chinese Imperial Customs, to Sarah Louisa, eldest daughter of the Rev. Jesse Hobson.

FEARNLEY—BLACKBURN.—August 13, at Wandsworth Congregational Church, by the Rev. G. Nicholson, James Samuel Fearnley, Esq., of St. Mary Cray, Kent, son of James Fearnley, Esq., of Perry Hill, to Elizabeth, eldest daughter of the late Samuel Blackburn, Esq., of Grassmeade, Wandsworth. No cards.

DEATHS.

WRIGHT.—August 2, at Wincheap, Canterbury, Mercy Ellen Wright, the beloved wife of the Rev. G. Wright, of Battle, Sussex, youngest daughter of the late Mr. Thos. Marchant, of Brabourne, Kent, aged 31 years.

HAYWARD.—August 13, at his residence, Hadleigh, Suffolk, Mr. Daniel Burgess Hayward, formerly tutor in the Blackburn Independent Academy, aged 75.


FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.


## Markets.

CORN EXCHANGE, Mark Lane, Monday, Aug. 17.—Of English wheat a moderate supply was on sale this morning. Of the new crop as yet few samples are on sale, and the best red wheat made 54s. to 55s., white wheat 57s. to 58s. per qr. Imports of foreign wheat have been heavy during the past week. The trade was less active than this day week, under the influence of a fine day. Prices the same as on Monday last. The flour trade was dull, and unaltered in value. Peas and beans were unchanged in value. Of Indian Corn the arrivals are liberal, and prices were barely supported ex-ship. Barley was without alteration. Oats were rather easier, and some qualities sold at 3d. to 6d. decline in prices from Monday last. Cargoes of wheat on the coast are held at previous prices. Demand is not so good for wheat. Indian corn same as last week.

METROPOLITAN CATTLE MARKET, Monday, Aug. 17.—The total imports of foreign stock into London last week consisted of 18,628 head. In the corresponding week last year we received 16,677; in 1872, 18,190; in 1871, 17,244; in 1870, 17,940; and in 1869, 12,570 head. The cattle trade has been without feature of importance. The supplies offering have been fully an average. As regards beasts, the receipts have been good; but the general quality of the English stock is inferior. The choicest breeds have been in request, and have reached full prices. The best Scots and crosses have sold at 6s. to 6s. 2d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we have received about2,000; from other parts of England, about 200; from Scotland, 69; and from Ireland, 54 head. The foreign side of the market has been well supplied chiefly owing to the liberal imports from Saxony—1,900 head having been received from thence. In addition there have been about 200 Spanish, 100 Gothenburg, and 420 Dutch. The demand has been moderately active, at about late rates. A good supply of sheep has been in the pens. A steady demand has prevailed, and prices have been steady. The best Downs and half-breds making 5s. 4d. to 5s. 6d. per 8lbs. Lambs have been quietly dealt in at 5s. 6d. to 6s. 8d. per 8lbs. In calves the demand has ruled heavy, and prices have tended in favour of buyers. Pigs quiet at late rates.

METROPOLITAN MEAT MARKET, Monday, Aug. 17.—There was a diminished supply of meat on sale here to-day, and the demand was better, on rather higher terms.

PROVISIONS, Monday, Aug. 17.—The arrivals last week from Ireland were 727 firkins butter and 2,097 bales bacon, and from foreign ports 31,868 packages butter and 4,095 bales, and 75 boxes bacon. Foreign butter has not sold quite so freely, and some sorts are cheaper, but on the whole prices are well supported. In Irish little doing, any sales have been at advanced rates. Bacon sold well, Irish at full prices. Hamburg and American singed sides have advanced 2s. per cwt. Lard 4s. per cwt. dearer. Best Waterford bladders 82s., and kegs 72s. landed. Fine hams 2s. to 4s. dearer.

HOPS, Borough, Monday, Aug. 17.—Our market has been very active during the past week, and large sales have been concluded at advancing rates. Prices may be quoted fully 15s. dearer since our last report. The rise is fully justified by the appearance of the plantations. The cold weather prevents the burr from ripening into hops, and some of the best districts, East Kent in particular, are severely attacked with mould, which, if not checked, would seriously reduce both quantity and quality of the growth. Olds have participated in the general advance, and some quantities have changed hands, partly on speculation and partly for consumption. Continental reports state that the crops will come down under the general estimates, and prices are a shade dearer. Mid and East Kent £6, £7, £8 10s.; Weald of Kent £6, £6 10s., £8 10s.; Sussex £6, £6 10s., £8; Farnhams and Country Farnhams £6, £8.

POTATOES, Borough and Spitalfields, Monday, Aug. 17.—A moderate supply of potatoes was on sale here to-day, but it consisted chiefly of home-grown produce the foreign arrivals having been very scanty. The trade was steady. Regents, 90s. to 140s. per ton; Shaws, 85s. to 100s. per ton; Kidneys, 110s. to 140s. per ton.

SEED, Monday, August 17.—English cloverseed was held on former terms, but little passing in it. Foreign qualities were fully as dear, but not many sales effected. New trifolium continues in good demand at very high prices. New trefoil was held on former terms, but few sales effected. New winter tares were offered in small parcels, and commanded high prices. Good old samples were rather dearer. Canaryseed, being scarce, was rather higher. White mustardseed sold rather more readily, and the best samples were slightly dearer. Nothing passing in brown yet. Hempseed realised former values steadily.

WOOL, Monday, Aug. 17.—The English wool market has been tolerably steady, and although business has not been extensive, the tendency has been favourable.

OIL, Monday, Aug. 17.—Linseed oil has been in improved request, and has been firm in value. Rape has been firm, but not active. Other oils quiet.

TALLOW, Monday, August 17.—P.Y.C. is steady a 41s. 5d. per cwt. on the spot, and town tallow is quoted at 36s. 6d. per cwt. net cash. Rough fat 1s. 9d. per 8lbs.

COAL, Monday, August 17.—There being a brisk demand, last day's prices were fully maintained. Hettons, 25s., original Hartlepool, 25s., Lambtons, 24s. 6d.; Hetton Lyons, 22s., Tunstall, 22s. Ships for sale, 27; at sea, 25.


Valetudo Visque Liberis.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingsland, N.

Holloway's Pills.—Counsel and Comfort.—A disordered stomach throws the whole system out of gear, and renders us unfitted both for work and amusement. A few doses of these strengthening and purifying Pills, taken according to the accompanying directions, will, however, speedily restore order, and re-enable the stomach to digest its food without difficulty. These excellent Pills are suitable alike for the peer and the peasant, the soldier and the sailor, and particularly for home and foreign colonists. Holloway's Pills are very useful in checking feverish attacks, bilious complaints, and inflammations. They have also made the most signal cures in cases of dropsy and diseases in the kidneys, heart, and lungs, when the sufferer seemed past the aid of medicine.

AS IT *OUGHT* TO BE.

"I visited" *writes* Dr. Hassall, "*Messrs. Horniman's* Warehouse, and took samples of Tea ready for consignment to their Agents, & on analysis I found them Pure, & of *superior quality*."

"At the Docks, I took samples of *Horniman's Teas*, which I analyzed, & found Pure; the quality being equally satisfactory."

"I purchased *Packets* from *'Agents for Horniman's Tea,'* the contents I find correspond in Purity and *excellence of quality*, with the tea I obtained from their stock at the Docks."

8,248 Agents—*Chemists, Confectioners, &c.*

## Advertisements.

SEWING MACHINES of Every Description.
From £2 15s. to £25.

THE REGENT, £2 15s.
Simple—Silent—Rapid—Durable.
Nine samples of Work and Prospectus post free.

It is absurdly claimed for almost every Machine, of whatever description (chain, lock, or knotted stitch), that it is superior to all others, for all kinds of work.
SMITH and CO., having no interest in selling any particular machine, are enabled to recommend impartially the one best suited for the work required to be done, and offer this GUARANTEE to their customers:—Any machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH and CO., 30, EDGWARE ROAD
(Corner of Seymour-street)
and 4, CHARLES STREET, SOHO, LONDON.

THE ANNUAL RECEIPTS of the BIRKBECK BUILDING SOCIETY
EXCEED THREE MILLIONS.

FIFTY THOUSAND POUNDS ready to be advanced by the BIRKBECK BUILDING SOCIETY on Freehold and Leasehold Securities at
FIVE and SIX PER CENT. INTEREST.
Repayable by Easy Instalments.

HOW to PURCHASE a HOUSE for TWO GUINEAS PER MONTH,
with immediate possession and no rent to pay.
Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW to PURCHASE a PLOT of LAND for FIVE SHILLINGS per MONTH,
with immediate possession,
Either for Building or Gardening Purposes.
Apply at the Office of the
BIRKBECK FREEHOLD LAND SOCIETY,
29 and 30, Southampton-buildings, Chancery-lane.

BIRKBECK BANK. Established 1851.
29 and 30, Southampton-buildings, Chancery-lane.
Deposits received at 4 per cent. interest.
Current accounts opened similar to Joint-Stock Banks, but without any stipulation as to amount of balance to be kept by the customer.
Cheque books supplied.
Purchases and Sales effected of English, Foreign, and Colonial Bonds, and advances made thereon.
Office hours, Ten till Four; on Mondays, from Ten till Nine; and on Saturdays, from Ten till Two o'clock.
A Pamphlet, containing full particulars, may be obtained gratis.
FRANCIS RAVENSCROFT, Manager.

CLASSICS, FRENCH, or GERMAN.—ELEMENTARY INSTRUCTION given by a Graduate (Edin.).—A. Kennedy, 27, Stepney-green, E.

GOVERNESS.—A YOUNG LADY desires an ENGAGEMENT in a family. She can instruct in thorough English, French, Music, and Drawing, having passed in these subjects in the Cambridge Local Examination. First-rate references can be given. Address, A. M. G., H. Hughes, Esq., Fenchurch-street, London.

ALEXANDRA ORPHANAGE for INFANTS, HORNSEY RISE, N.
FUNDS are earnestly SOLICITED for this unendowed Charity, which has no funded property, depending upon voluntary support. Candidates from any part of the kingdom are eligible if under five years of age, and should be at once put upon the list for the next election. Five-sixths of all applicants have been received.
JOSEPH SOUL, Hon. Sec.
No. 73, Cheapside, E.C.

CITY BONDS of the UNITED STATES.

| Dols. | | Gold price. |
|---|---|---|
| 350,000 | New York City 7s | 97½ |
| 200,000 | " " 6s | 88½ |
| 450,000 | Brooklyn City 7s | 97 |
| 225,000 | Jersey City, N.J., 7s | 92 |
| 150,000 | Louisville, Ky., 7s | 86 |
| 50,000 | Kansas City, Mo., 8s | 86 |
| 180,000 | Chicago, Ill., 7s | 96 |
| 300,000 | Cincinnati, Ohio, 7.30s | 96½ |
| 90,000 | Newark, N.J., 7s | 93½ |

We offer the above choice City Bonds, the very best class of investment securities. Interest always paid promptly. We will send by express any amount of the above Bonds upon receiving notice that the money has been deposited to our credit at the Alliance Bank of London. We collect Coupons and Interest on all American securities and remit for same promptly. Correspondence solicited and inquiries answered.
LIVINGSTON and Co., Bankers, 10, Pine-street, New York.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

MONEY LENT (from £5), on easy terms, without sureties. Send stamped directed envelope to Mr. Shortt, 171, Holloway-road, London, N., for full particulars. Established (quite private) 27 years.

SOUTH COAST LADIES' SCHOOL, LITTLEHAMPTON, SUSSEX.
Principal—Miss DALTON.
Pupils prepared for Public Examinations. Ministers' daughters received on reduced terms.
Referees—Rev. W. Knight, Littlehampton; and Rev. C. E. James, Chichester.

TETTENHALL COLLEGE, STAFFORDSHIRE.
Head Master—ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist and Fellow of University College, London.
Second Master—H. C. BATTERBURY, Esq., B.A., St. Peter's College, Cambridge, Wrangler and Mathematical Scholar and Priseman of his College. Assisted by Nine other Masters.
During the present year Eighteen pupils of the College have passed the Cambridge Local Examination, six in Honours; two have passed the Entrance Examination at Trinity College, Cambridge; two have Matriculated at the London University, both in the Honours Division; one recent pupil has passed the first B.A. at London in the first division, and another has taken a valuable open Scholarship at New College, Oxford.
For Prospectus and information as to Scholarships, &c. apply to the Head Master, or to the Rev. P. P. Rowe, M.A. Secretary, Tettenhall, near Wolverhampton.

THE VALE ACADEMY, RAMSGATE.
Principal—Mr. M. JACKSON.
The pupils are prepared for the Universities, the Oxford Local Examinations, the Professions, the Civil Service, and commercial pursuits. The success that has uniformly attended them during the last seventeen years in all these various directions is the best proof of the extent and soundness of their education.
The NEXT TERM begins on Sept. 15.
Prospectuses, &c., forwarded on application.

EDUCATION for YOUNG LADIES, at SOUTHSIDE HOUSE, WESTON-SUPER-MARE.
Principals—Mr. and Mrs. H. B. SMITH and Miss FERRIS.
The course of study is adapted to the standard of the Cambridge Local Examinations, and is under the personal supervision of Mr. H. B. Smith and Miss Ferris, who have had considerable experience in teaching, and have successfully passed Pupils at Cambridge and Oxford Local Examinations.
French taught by a resident Parisian Lady.

EDUCATION (superior) for YOUNG LADIES, 75 and 76, FOLKESTONE-ROAD, DOVER.
This establishment offers unusual educational advantages Sound and comprehensive English, French, and German. Home comforts and the happiness of the pupils especially studied. Large house and gardens in a healthy and picturesque situation. Moderate terms. Governess pupil required. Address the Principal.

COLLEGIATE SCHOOL, BELPER, DERBYSHIRE.
Principal—W. B. ANTHONY, A.C.P.
Good middle-class Education, in a beautiful and healthy locality. Home comforts and careful training. Twenty-six (out of twenty-eight) Certificates have been taken in the Cambridge Local Examinations since 1869. Full particulars and references on application to the Principal.

UNIVERSITY COLLEGE, LONDON.
SESSION, 1874-5.

The SESSION of the FACULTY of MEDICINE will commence on THURSDAY, October 1. Introductory Lecture, at 3 p.m., by Dr. F. T. Roberts, B.Sc.

The SESSION of the FACULTY of ARTS and LAWS (including the Department of the Fine Arts) will begin on the same day. Introductory Lecture, at 3 p m., by Professor G. C. Foster, F.R.S. Introductory Lecture for the Department of Fine Arts, on MONDAY, October 5, at 4.30 p.m., by Professor E. J. Poynter, A.R.A.

The SESSION of the FACULTY of SCIENCE (including the Department of the Applied Sciences) will begin on MONDAY, October 5.

The SCHOOL for BOYS between the ages of Seven and Sixteen will REOPEN on TUESDAY, September 22.

Prospectuses of the various Departments of the College, containing full information respecting Classes, Fees, Days, and Hours of attendance, &c., and Copies of the Regulations relating to the Entrance and other Exhibitions, Scholarships, and Prizes open to Competition by Students of the several Faculties, may be obtained at the Office of the College.

The Examination for the Medical Entrance Exhibitions, and also that for the Andrews Entrance Prizes (Faculties of Arts and Laws, and of Science), will be held at the College on the 24th and 25th of September.

The College is close to the Gower-street Station of the Metropolitan Railway, and only a few minutes' walk from the Termini of the North Western, Midland, and Great Northern Railways.

JOHN ROBSON, B.A.,
August, 1874. Secretary to the Council.

HOLME COURT SCHOOL,
ISLEWORTH, LONDON, W.
BOYS' MIDDLE-CLASS BOARDING-SCHOOL.

Thorough English, Classics, French, and German. Kind and liberal treatment, and careful individual teaching.

For prospectus, with full particulars and view of premises, address Rev. Slade Jones, as above.

LADIES' COLLEGE, BRIDPORT, DORSET.

Principal—Miss GALE,
Assisted by Masters and resident English and foreign Governesses.

English, Music, Singing, Languages, Drawing, Painting, Science, and Calisthenics are thoroughly taught.

TWENTY-TWO STUDENTS were successful in May at the Science and Art Examinations, South Kensington.

SEA BATHING. VACANCIES occur for BOARDERS.

AUTUMN TERM commences SEPTEMBER 21st.

Terms and particulars on application to the Principal.

HIGHBURY HOUSE SCHOOL,
ST. LEONARD'S-ON-SEA.
Head-Master—ROBERT JOHNSTONE, M.A., LL.B.
Assisted by Six Resident Masters.

Upper, Middle, and Preparatory Departments. Classics, Mathematics, Modern Languages, and thorough English taught. The junior classes trained by ladies. New Dormitories and a dining-hall having just been added to the premises, a few additional PUPILS can be RECEIVED.

The comfort and health of delicate boys specially cared for.

The AUTUMN TERM commences SEPTEMBER 20th.

For prospectus apply to Mrs. Duff, or the Head-Master.

ANGLESEA HOUSE, IPSWICH.
LADIES' COLLEGE.

Principal—Miss BUTLER.
Assisted by Masters and English and Foreign Governesses.
Established in 1854.

PROFESSORS AND TEACHERS.

| | |
|---|---|
| Reading, Writing, Geography, Globes, History, Literature, English Grammar, Composition, and the Elements of the Natural Sciences ... ... ... | Miss E. F. BUTLER and English Governesses. |
| Latin, Mathematics, and Algebra | Rev. J. SAUNDERS, B.A. |
| French Language, Grammatically and Conversationally ... ... | Madame MERMIER. |
| German Language ... ... ... | Resident German Governess. |
| Bible Study ... ... ... ... ... | Rev. W. MAYBERY. |
| Italian and German Languages... | Dr. E. CHRISTIAN. |
| Music, Pianoforte, Theory, Thoro' Bass ... ... ... ... ... ... | FRAULEIN REICHENAU. Mr. WM. NORMAN. Mr. LINDLEY NUNN. |
| Organ ... ... ... ... ... ... | Mr. WM. NORMAN. |
| Class Singing ... ... ... ... | Mr. HONEYBALL. |
| Singing ... ... ... ... ... | Mr. LINDLEY NUNN. |
| Drawing,—Free Hand, Perspective, and Model Drawing, Pencil and Crayon ... ... ... ... | Miss E. F. BUTLER. |
| Painting in Water Colours, and Oil Painting ... ... ... ... | |
| Dancing and Calisthenic, Private Class ... ... ... ... ... ... | Mr. PRATT. |

Miss BUTLER has had long experience in Tuition, and endeavours to secure the best educational advantages. Examinations in various subjects are regularly held, and Candidates are prepared for the Cambridge Local Examinations. Pupils from this Establishment have for several years taken Certificates at Cambridge and in London.

The House is large, in an elevated and healthy situation, with a Garden, and near access to the Arboretum. The greatest care and attention are given to the domestic and general arrangements of the Establishment, in order to promote the health and comfort of the inmates in every respect.

The NEXT TERM will commence on TUESDAY, September 22nd.

For Prospectuses and further information apply to the Principal.

HOWARD HOUSE SCHOOL,
THAME, near OXFORD.

The success of this school for thirty-four years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book-keeping, and mercantile correspondence. Pupils from this school at the Cambridge Local Examination passed in religious knowledge, reading, arithmetic, English (history, geography, and composition), mathematics (Euclid and Algebra), French, and Latin. Inclusive terms, 22 and 24 Guineas.

For views and prospectus apply to the Principal—
Mr. JAMES MARSH.

THEOBALD'S SCHOOL, WALTHAM CROSS, N.

The AUTUMN TERM will commence on THURSDAY, September 10th.

J. OSWALD JACKSON, Principal.

NONCONFORMIST GRAMMAR SCHOOL,
BISHOPS STORTFORD.
Head Master—Rev. RICHARD ALLIOTT, B.A., of Trinity College, Cambridge.

The NEXT TERM will commence on THURSDAY, September 3rd, 1874.

For Prospectuses and further particulars apply to the Head Master, or Mr. A. Boardman, the Local Secretary, East of England Nonconformist School Company (Limited).

36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

The Year is divided into Three Terms.

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

AUTUMN TERM will begin THURSDAY, September 24th

TUDOR HALL LADIES' COLLEGE,
FOREST HILL, SYDENHAM, LONDON.

PRINCIPALS—Mrs. TODD and Rev. J. W. TODD, D.D.

PROFESSORS.

| | |
|---|---|
| English Literature ... ... | Mrs. C. L. BALFOUR. |
| Botany ... ... ... | Prof. BENTLEY, King's Coll. |
| French Language ... ... | Dr. MANDROU. |
| German Language ... ... | Dr. GERNER. |
| Italian Language ... ... | Signor SUINO. |
| Ancient and Modern History | Dr. KEMSHEAD, Dulwich Coll. |
| English Language ... ... | E. H. WEST, M.A. |
| Physical Geography... ... | WM. HUGHES, King's Coll. |
| Music—Theory, &c. ... | JOHN BLOCKLEY, Esq. |
| Piano and Harmonium ... | Herr LOUIS DIEHL. |
| Singing and Organ ... ... | H. W. MONK, Esq. |
| Drawing and Painting ... | R. W. BUSS, Esq. |
| Geology and Biblical Studies | Rev J. W. TODD, D.D., F.G.S. |

Terms and Particulars on application to THE PRINCIPALS.

MILL HILL SCHOOL,
MIDDLESEX.
HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

JOHN M. LIGHTWOOD, Esq., B.A., late Senior Scholar of Trinity Hall, Camb., 12th Wrangler, 1874; also, 2nd in Honours in English at 1st B.A. Lond. Exam., 1872.

G. EMERY, Esq., B.A.

LADY RESIDENT—Miss COOKE.

MICHAELMAS TERM commences THURSDAY, 24th September, 1874.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

SPRING HILL COLLEGE, BIRMINGHAM.

APPLICATIONS for ADMISSION to this College at the opening of the next Session, in September, should be made without delay. Lay Students, as well as Candidates for the Congregational Ministry, are admitted. All information can be obtained from the Hon. Secretary, Rev. Frederick Stephens, Birchfields, Birmingham.

THE NORTHERN CONGREGATIONAL SCHOOL,
SILCOATES HOUSE, NEAR WAKEFIELD.
ESTABLISHED 1831.

Principal — Rev. JAMES BEWGLASS, M.A., LL.D., M.R.I.A., assisted by competent Masters.

COMMITTEE.

JOHN CROSSLEY, Esq., J.P., Halifax, Treasurer.
W. H. LEE, Esq., J.P., Wakefield, Secretary pro. tem.

| | |
|---|---|
| Rev. Robert Bruce, M.A., Huddersfield. | T. W. Burnley, Esq., Gomersal. |
| Rev. Bryan Dale, M.A., Halifax. | George Clay, Esq., Dewsbury |
| Rev. James Rae, B.A., Batley. | James Dodgshun, Esq., Leeds. |
| Rev. Jas. Collier, Earlsheaton. | Esau Hanson, Esq., Halifax. |
| Rev. Chas. Illingworth, York. | H. Sugden, Esq., Brighouse. |
| Rev. J. James Morley. | W. H. Lee, Esq., J.P., Wakefield |
| I. Briggs, Esq., J.P., Wakefield. | Joshua Taylor, Esq., Batley. |
| | M. Wilks, Esq., Manchester. |

The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

The School will REOPEN, after the Midsummer Vacation, on FRIDAY, the 7th of August, 1874.

Applications for admission to be sent to the Principal.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

MERCHANTS' COLLEGE, BLACKPOOL.
2,000 Sons of Merchants have passed this School.
NEXT HALF YEAR, JULY 30.
Full Prospectus, address, I. GREGORY, F.R.G.S., Principal.

LONDON and SOUTHWARK FIRE and LIFE INSURANCE. Chairman, HENRY ASTE, Esq.—Chief Office, 73 and 74, King William-street, E.C.

NATIONAL PROVIDENT INSTITUTION,
for MUTUAL LIFE ASSURANCE, &c.,
48, GRACECHURCH-STREET, LONDON.
Established 1835.

TRUSTEES.

Charles Gilpin, Esq., M.P. | Jonathan Thorp, Esq.
Charles Whetham, Esq., Alderman and Sheriff. | Sir Charles Reed, F.S.A.

The Profits of five years to the 20th November, 1872, were ..... £519,223
Producing an Annual Reduction in Premiums for five years of upwards of ..... £72,000
And also Bonuses added to sums assured (in addition to former Bonuses) of upwards of ..... £194,000
Total Profits realised since 1835 ..... £2,305,330

The whole of the Profits are divided amongst the Assured.

Number of Policies issued, 34,804.
Accumulated Fund ..... £1,265,881
Gross Annual Income ..... £438,654

The entire Expenses are only 5 per cent. on the gross annual revenue.

Total Amount paid for Claims ..... £3,393,551

Prospectus and Proposal Form forwarded on application.

HENRY RANCE, Secretary.
August, 1874.

TWENTY THOUSAND POUNDS ready to be advanced on application, in sums of £100 and upwards, by the PLANET PERMANENT BUILDING AND INVESTMENT SOCIETY, upon Mortgage of House Property situate in any part of the United Kingdom.

Monthly repayments, including principal and interest, for each £100 advanced (less a small premium):

| 14 years. | 12 years. | 10 years. | 8 years. | 6 years. |
|---|---|---|---|---|
| £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. |
| 0 17 0 | 0 19 2 | 1 1 10 | 1 6 2 | 1 13 2 |

Redemption at any time by payment of balance of principal due.

Established by Act of Parliament 26 years.

EDMUND W. RICHARDSON, Secretary.
Offices—7, Finsbury-square, London, E.C.

WHITTINGTON LIFE ASSURANCE COMPANY.
Chief Office—37, Moorgate Street, London, E.C.
Capital £100,000.

DISTINCTIVE FEATURES OF THE COMPANY.

The Guarantee of an ample subscribed capital and moderate rates of premium, especially for young lives.

Policies payable during lifetime without extra premium.

Invalid or Second-Class Lives assured at tabular rates, on a safe and equitable plan.

Bonuses have been declared in 1860, 1863, 1866, 1869, and 1872.

ALFRED T. BOWSER, Manager.
AGENTS WANTED.

MONEY, TIME, AND LIFE
are lost in the event of
ACCIDENTAL INJURY OR DEATH.
Provide against these losses by a Policy of the
RAILWAY PASSENGERS' ASSURANCE COMPANY
Against ACCIDENTS of ALL KINDS.
The oldest and largest Accidental Assurance Company.
Hon. A. KINNAIRD, M.P., Chairman.
PAID-UP CAPITAL and RESERVE FUND, £140,000.
ANNUAL INCOME, £160,000.
£810,000 HAVE BEEN PAID AS COMPENSATION.
Bonus allowed to Insurers of Five Years' Standing.
Apply to the Clerks at the Railway Stations, the Local Agents, or
64, CORNHILL, and 10, REGENT-STREET, LONDON.
WILLIAM J. VIAN, Secretary.

CLARK'S PATENT STEEL NOISELESS SHUTTERS.—Self-coiling, fire and thief-proof. Can be adapted to any window or other opening. Prospectuses free.—CLARK and CO., Sole Patentees, Rathbone-place, W.; Paris, Manchester, Liverpool, and Dublin.

EXCELSIOR GAS BATH, £5 10s. 0d., complete with Linen Airer.—Sole maker, G. SHREWSBURY, 59, Old Bailey, E.C. Factory, 98, Barrington-road, East Brixton, S.W.

INFANT GROWTH AND HEALTH.
The importance of Feeding Infants on the best, *i.e.* the most nourishing and easily digested Food has recently occupied much of the attention of Medical Men, and the fallacy and danger of employing starch in the form of Corn Flour and other high sounding titles has been repeatedly pointed out.
SAVORY AND MOORE'S
BEST FOOD FOR INFANTS,
is supplied to the Royal Families of England, Russia, &c., and the Medical Profession have entire confidence in it as the most efficient and reliable substitute for Mother's Milk.
*See Medical Certificates and Opinions.*
Wholesale and Retail of the Manufacturers,
143, NEW BOND STREET, LONDON, W.,
And Retail of all Chemists, throughout the Kingdom, who also supply SAVORY & MOORE'S PANCREATIC EMULSION, specially efficacious in the wasting diseases of children, Consumption, &c. Agreeable to the taste. Not affected by keeping.

ROYAL POLYTECHNIC.—Important Experimental Lecture, FIRE and SMOKE, by Professor Gardner, Tuesday, Thursday, and Saturday, at 3 and 7.30.—COMETS, by Mr. J. L. King, Monday, Wednesday, and Friday, at 3 and 7.35.—RUN DOWN the THAMES, with Sir Sterndale Bennett's Music of the "MAY QUEEN," Mr. J. L. King, Tuesday, Thursday, and Saturday, at 2 and 8.30.—The BABES in the WOOD (with a beautiful Spirit Scene) by Mr. Seymour Smith, daily at 4.15 and 9.15. NOTE:—On Monday Evening, August 10th, a New Musical ECCENTRICITY, written by Dr. Croft, entitled, ZITELLA! an Old Friend in a New Dress; or, the Sisters! the Supper!! and the Shoe!!! Stalls may now be taken. Open 12 and 7. Admission 1s.

ELECTRIC BELLS, for Mansions, Houses, and Offices. (Youths can fit them up—and are scientific).
ELECTRIC BELLS, for Lodge Gates and Stables to Houses.
ELECTRIC BELLS, the best means of communication.
ELECTRIC BELLS, the greatest enemy of the burglar.
ELECTRIC BELLS, with Battery and Wire complete, for 23s.
FRANCIS & COMPANY, TELEGRAPH ENGINEERS.
NEW KENT-ROAD, S.E.

TO TENANT FARMERS and OTHERS proposing to EMIGRATE to NORTH AMERICA.
For full information relating to IOWA and NEBRASKA, and to the very desirable Lands now to be purchased in those fine Agricultural States on favourable terms, apply in person, or by letter, at the Offices of the BURLINGTON and MISSOURI RIVER RAILROAD COMPANY,
16, South Castle-street, Liverpool;
13, Queen Victoria-street, London, E.C.
HAMILTON A. HILL, European Agent.

SWEDENBORG'S TRUE CHRISTIAN RELIGION.
The Swedenborg Society hereby OFFERS GRATUITOUSLY a COPY of the above important work to CLERGYMEN of the CHURCH of ENGLAND and Ministers of every denomination giving their names and addresses to Mr. J. Speirs, Agent, at the Society's House, 36, Bloomsbury-street, W.C., or, if by post, on receipt of Tenpence in stamps for its transmission.

REMOVING or WAREHOUSING FURNITURE, &c., application should be made to the BEDFORD PANTECHNICON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address, Manager, 194, Tottenham-court-road, W.C.

THOMAS BRADFORD and CO., WASHING, WRINGING, and MANGLING MACHINE MAKERS, LAUNDRY ENGINEERS, and DOMESTIC MACHINISTS, have REMOVED from 63, Fleet-street, E.C., to their extensively-enlarged premises—
Nos. 140, 142, and 143, HIGH HOLBORN, W.C.
Wholesale and Works Department, Nos. 3 and 4, Bloomsbury Market (adjoining premises).
Branch Works for all kinds of Laundry Engineering and Repairs (also contiguous premises.)
SHOW ROOMS AND RETAIL DEPARTMENT—
Nos. 140, 142, and 143, HIGH HOLBORN, W.C.
(the end nearest Oxford-street).
Manchester Offices:—
Cathedral Steps and Peel Park Works.
Catalogues free by post.

SMOKY CHIMNEYS.—Our Chimney-tops never fail to cure. We fix them "No Cure, No Pay," or send them to all parts on trial and approval.
WILSON and CO., 20, Seymour-street, N.W.

USE
GODDARD'S PLATE POWDER.
(NON-MERCURIAL.)
For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.
Sold by Chemists and Ironmongers, &c., in Boxes, 1s. 2s. 6d., and 4s. 6d. each, and by the Inventor, J. GODDARD Chemist, Leicester.

"FOR the BLOOD is the LIFE."—See Deuteronomy, chap. xii., verse 23.
CLARKE'S WORLD-FAMED BLOOD MIXTURE,
The GREAT BLOOD PURIFIER and RESTORER,
For cleansing and clearing the blood from all impurities, cannot be too highly recommended.
For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.
It Cures Old Sores,
Cures Ulcerated Sores on the Neck,
Cures Ulcerated Sore Legs,
Cures Blackheads, or Pimples on the Face,
Cures Scurvy Sores,
Cures Cancerous Ulcers,
Cures Blood and Skin Diseases,
Cures Glandular Swellings,
Clears the Blood from all Impure Matter,
From whatever cause arising.
As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.
Thousands of Testimonials from all parts.
Sold in bottles, 2s. 3d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 27 or 132 stamps by
F. J. CLARKE, Chemist, High-street, Lincoln.
Wholesale—All Patent Medicine Houses.

HEALTH, STRENGTH, ENERGY.—PEPPER'S QUININE and IRON TONIC strengthens the nerves, enriches the blood, promotes appetite, and will completely restore to health. Bottles, 4s. 6d. and 11s.; carriage free, 66 stamps.—Pepper, 237, Tottenham-court-road, London, and all chemists.

HAIR RESTORER. Large Bottles 1s. 6d. each. LOCKYER'S SULPHUR HAIR RESTORER (Pepper's preparation) will restore in a few days grey or prematurely light hair to its original colour with perfect safety and completeness. Sold by all chemists, and J. Pepper, 237 Tottenham-court-road, London, whose name and address must be on the label, or it is not genuine.

DELLAR'S CORN and BUNION PLASTERS are warranted to cure Corns, Bunions, and enlarged Toe Joints in a few applications. Boxes, 1s. 1½d., of all chemists.—PEPPER, 237, Tottenham-court-road, London. By post 14 stamps.

PURE VEGETABLE CHARCOAL the NEW CURE for INDIGESTION, BILIOUS and LIVER COMPLAINTS. RECIPE for preparation and use, together with trial box of Concentrated Charcoal DIGESTION PILLS sent free on application.—Enclose stamped address to Secretary, Sanitary Carbon Co., Nottingham.

MARAVILLA COCOA.
TAYLOR BROTHERS having the EXCLUSIVE Supply of this UNRIVALLED COCOA, invite comparison with any other Cocoa for Purity—Fine Aroma—Sanative, Nutritive, and Sustaining Power—Easiness of Digestion—and especially, HIGH DELICIOUS FLAVOUR. One trial will establish it as a favourite Beverage for breakfast, luncheon, and a Soothing Refreshment after a late evening.

MARAVILLA COCOA.
The *Globe* says, "TAYLOR BROTHERS' MARAVILLA COCOA has achieved a thorough success, and supersedes every other Cocoa in the market."
Sold in tin-lined packets only by all Grocers. TAYLOR BROTHERS, London, Sole Proprietors.

IRON CHURCHES, SCHOOLS, &c.
ON AN IMPROVED SYSTEM.
Tasteful in Design, Economical, Durable Quickly Erected, and Removable without Injury. Prices on application.
ISAAC DIXON,
IRON CHURCH, CHAPEL, SCHOOL, AND HOUSE BUILDER,
*HATTON GARDEN*,
LIVERPOOL.

HEATING APPARATUS.
GRUNDY'S PATENT,
For Warming Chapels, Schools, and Public Buildings with pure Warm Air, is superseding other plans. Success guaranteed.
TESTIMONIAL.
"204, Stanhope-street, Mornington-crescent, London, N.W., Feb. 17, 1874.
"DEAR SIR,—I am happy to say that the warming apparatus you put into Tolmers-square Congregational Church, Hampstead-road, London, which seats 1,200 persons, answers very well, and has superseded a costly hot-water apparatus. The heat is rapidly created and can be easily regulated. I can conscientiously recommend your apparatus for economy and effectiveness.
"I am, dear Sir, yours faithfully,
ARTHUR HALL, Minister."
Testimonials post free on application to JOHN GRUNDY, Tyldesley, near Manchester.

LEA AND PERRINS' SAUCE.
THE "WORCESTERSHIRE,"
Pronounced by Connoisseurs, "The only Good Sauce,"
Improves the appetite, and aids digestion.
Unrivalled for piquancy and flavour.
ASK FOR LEA AND PERRINS' SAUCE.
BEWARE OF IMITATIONS,
and see the Names of LEA & PERRINS on all bottles and labels.
Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

PURE AERATED WATERS.
ELLIS'S RUTHIN WATERS,
Soda, Potass, Seltzer, Lemonade, Lithia, and for GOUT, Lithia and Potass.
CORKS BRANDED "R. ELLIS & SON, RUTHIN," and every label bears their trade mark. Sold everywhere, and wholesale of R. ELLIS and SON, Ruthin, North Wales
LONDON AGENTS:—W. BEST and SONS, Henrietta-street, Cavendish-square.

LAVENDER SKIN SOAP.
(REGISTERED.)
In addition to its natural fragrance and delicacy of perfume, effectually prevents the bite of insects. Produces a refreshing coolness and softening of the skin, also a cheerfulfulness not produced by any other toilet soap. Specially suited for the seaside and warm climates.
In tablets 4d. and 6d. each; also boxes, 1s. and 1s. 6d. each, containing three tablets.
See name on each tablet.
WHITMORE AND CRADDOCK,
16, BISHOPSGATE-STREET, LONDON;
Also to be had of most respectable chemists, grocers, and oilmen.

KAYE'S WORSDELL'S PILLS.
For upwards of half a century these Pills have been esteemed as most effectual both for the prevention and cure of disease. From their timely use rendering the doctor unnecessary, they are universally known as
THE BEST FAMILY MEDICINE.
To be had of all Chemists, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box.

THE BLOOD PURIFIER.
NO ONE SHOULD BE WITHOUT THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 0d., 4s. 6d., 7s. 6d., 11s. 0d. Pills and Ointment, each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., by post for 15, 36, and 60 stamps, Sold by all Druggists. Chief Depôt, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

HARMONIUMS, by GILBERT L. BAUER. Improved ENGLISH MANUFACTURE, suitable for CHURCH AND CHAPEL SERVICES,
Concert Rooms, Private Families, &c., &c. Price Lists on application, at the Cumberland Works, 49, Tottenham-street, London, W.

COALS.—LEA and CO.'S PRICES.—Hetton or Lambton, 32s.; 2nd Wallsend 31s.; best Wigan, 29s.; best Silkstone, 29s.; new Silkstone, 27s.; Best Clay Cross, 29s.; Clay Cross Seconds, 27s. Derby Bright, 26s.; Barnsley, 26s.; Kitchen, 24s.; Hartley, 23s.; Cobbles, 23s.; Nuts, 23s.; Steam, 24s.; Coke, 16s. per 12 sacks. Cash. Screened. Depôts, Highbury and Highgate, N.; Kingsland, E.; Beanvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and South Tottenham, N.; and 4 and 5 Wharves, Regent's Park-basin.

COALS.—GEORGE J. COCKERELL and Co., Coal Merchants to the Queen and to the Royal Family. Best Wall's-end, 32s.; best Inland, 29s.; best Coke, 16s.—cash on delivery. Central Office, 13, Cornhill; West End Office, next Grosvenor Hotel, Pimlico. Special rates quoted to country buyers for coals in truck.

BUY no KITCHEN RANGE until you have first seen BROWN BROTHERS and COMPANY'S PATENT RANGE in operation, with the PATENT SELF-ACTING ROASTER for roasting before the fire. 8,000 in use in all parts of the world. Illustrated catalogues free.
BRITISH and AMERICAN STOVE and RANGE COMPANY'S only address is 470, Oxford-street, London, W.C.

ICE CREAM and FREEZING MACHINES.—The perfection of simplicity. Creams, puddings, &c., frozen and moulded in one operation, with less than half the usual quantity of ice or cost for freezing compound. Lists free.
BRITISH and AMERICAN STOVE and RANGE COMPANY, 470, Oxford-street, W.C.

Diploma of Merit, Vienna Exhibition, 1873.
GOODALL'S BAKING POWDER.
THE BEST IN THE WORLD.
For making delicious Bread, Puddings, Pastry, &c., with half the usual quantity of Butter, Lard, or Eggs.
Sold by Druggists' Grocers, and Oilmen, in 1d. packets; 6d. 1s., 1s. 6d., and 2s. tins.
Proprietors—GOODALL, BACKHOUSE & CO., Leeds.

Diploma of Merit, Vienna Exhibition, 1873.
THE CELEBRATED
YORKSHIRE RELISH.
The most Delicious and Cheapest Sauce in the World. 672,192 bottles sold in one month (August, 1872). Sold by Grocers, Druggists, and Oilmen, in bottles, at 6d., 1s., and 2s. each.
Manufacturers—GOODALL, BACKHOUSE, & CO., Leeds.

Diploma of Merit, Vienna Exhibition, 1873.
GOODALL'S QUININE WINE
Is an invaluable and agreeable Stomachic to all suffering from General Debility, Indigestion, Nervousness, and Loss of Appetite, and acknowledged to be THE BEST AND CHEAPEST TONIC YET INTRODUCED TO THE PUBLIC.
Recommended for its PURITY by the "Food Journal," "Anti-Adulteration Review," "The Lancet," Arthur Hill Hassall, M.D., &c., &.
Sold by Grocers, Chemists, &c., in large bottles, at 1s. 1s. 1½d., 2s., and 2s. 3d. each.
Prepared by GOODALL, BACKHOUSE, & CO., Leeds.

RUPTURES.
BY HER MAJESTY'S ROYAL LETTERS PATENT.
WHITE'S MOC-MAIN PATENT LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.
"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*
Recommended by the following eminent Surgeons:—Sir William Fergusson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.
A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips to the Manufacturer.
MR. WHITE, 228, PICCADILLY, LONDON.
Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d Postage, free.
Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. Postage, free.
Price of an Umbilical Truss, 42s. and 52s. Postage, free.
Post Office Orders to be made payable to John White, Post Office, Piccadilly.
NEW PATENT
ELASTIC STOCKINGS, KNEE-CAPS, &c.—The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, free.
John White, Manufacturer, 228, Piccadilly, London.

VASES, Statues, Flower Trays, Fountain Basins, and Architectural Details in Terra-cotta, warranted to stand frost.

The STAMFORD TERRA-COTTA COMPANY (BLASHFIELD'S), Limited, 28, Berners-street, Oxford-street, W.; Works, Stamford.

N.B.—Parian Statuettes, Majolica and China Vases, &c.

IMPROVED and ECONOMIC COOKERY.—Use LIEBIG COMPANY'S EXTRACT of MEAT as "stock" for beef-tea, soups, made dishes, and sauces; gives fine flavour and great strength. Invariably adopted in households when fairly tried.

CAUTION.—Genuine only with Baron Liebig's facsimile across label.

HYDROPATHY! JACKSON HOUSE, MATLOCK BANK, DERBYSHIRE,

Resident Proprietors and Managers—Mr. and Mrs. GEORGE BARTON.

The house is replete with every convenience for the full prosecution of the Hydropathic system, and possesses a high character for cleanliness and comfort. Jackson House, from its sheltered position and internal arrangement, is eminently adapted for pursuing the system during the autumn and winter months.

Terms—from 21s. 6d. to 31s. 6d. per week.
Prospectuses on application.

TIDMAN'S SEA SALT supplies the very want of the age, presenting to every one the pleasures of sea bathing, without the necessity of a residence on the coast. Baths prepared with this salt may always be obtained at the Argyll Baths, Argyll-place, Regent-street, and 5, New Broad-street, City.

TIDMAN'S SEA SALT should be used in every nursery. Its wonderful strengthening powers are there exhibited in the most striking manner. For very young children the bath should be tepid. Sold in bags and boxes by Chemists and Druggists.—N.B. Particularly see that each packet bears our trade mark.

TIDMAN'S SEA SALT effectually relieves tender feet. They should be bathed night and morning with a solution prepared by dissolving five or six ounces of the salt in a gallon of cold water. Sold by Chemists and Druggists. Beware of imitations.—Tidman and Son, 21, Wilson street, Finsbury, London, E.C.

TIDMAN'S SEA SALT is not merely a healthful luxury, but has produced really wonderful effects in many cases of glandular swellings, rheumatic affections, neuralgia, sprained joints, &c. Sold by Chemists and Druggists. Beware of imitations.

COMPLEXION PILLS (ALEX. ROSS').

THEY clear the skin, remove black specks and other imperfections, giving brightness to the eye and beauty to the face. 2s. 9d., post 34 stamps.—ALEX. ROSS, LL.D., 248, High Holborn, London, opposite Day and Martin's.

FURROWS IN THE SKIN.

FLABBINESS of the Flesh quickly removed by an outward using of ALEX. ROSS' SKIN TONIC, an astringent liquid, which tightens the skin and removes crow's-foot marks, &c. 3s. 6d., post 54 stamps.—ALEX. ROSS, LL.D., 248, High Holborn, London.

A FACT.—ALEX. ROSS'S HAIR-COLOUR WASH will in two days cause grey hair or whiskers to become their original colour. This is guaranteed by Alex. Ross. It is merely necessary to damp the hair with it. Price 10s. 6d.; sent for stamps.—248, High Holborn, London.

SPANISH FLY is the acting ingredient in ALEX. ROSS'S CANTHARIDES OIL. It is a sure restorer of Hair and producer of Whiskers. The effect is speedy. It is patronised by Royalty. The price is 3s. 6d.; sent for stamps.—ALEX. ROSS, 248, High Holborn, London.

## CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

DR. ROOKE'S TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by Jas. M. Crosby, Chemist, Scarborough.

*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

## DR. ROOKE'S ORIENTAL PILLS AND SOLAR ELIXIR.

These well-known family medicines have had a continually-increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1½d. and 4s. 6d. each. The Solar Elixir in bottles at 4s. 6d. and 11s. each. Both to be obtained of all Chemists.

"DR. ROOKE'S ANTI-LANCET."

All who wish to preserve health and thus prolong life should read Dr. Rooke's "Anti-Lancet," or "Handy-Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

## FURNISH YOUR HOUSE WITH THE BEST ARTICLES AT ESTABLISHED DEANE'S. A.D. 1700.

ILLUSTRATED CATALOGUE, WITH PRICED FURNISHING LISTS, GRATIS AND POST FREE.

**Table Knives, Ivory,** per doz., from 19s. to 55s.
**Electro Forks**—Table, 24s. to 38s.; Dessert, 16s. to 29s.
„ **Spoons,** „ 24s. to 40s.; „ 16s. to 30s.
**Papier Mache Tea Trays,** in Sets, 21s., 56s., 95s.
**Electro Tea and Coffee Sets,** from £3 10s. to £24.
**Dish Covers, Tin,** 23s.; **Metal,** 65s.; **Electro,** £12.
**Electro Cruets,** from 12s. 6d. to £6 6s.
„ **Liqueurs,** from 40s. to £6 10s.
**Lamps**—Patent Rock Oil, Moderator, &c.
**Bronzed Tea and Coffee Urns,** from 44s.
**Coal-Scuttles and Vases, Boxes, &c.**
**Clocks**—English, French, and American.
**China and Glass**—Dinner, Tea, and Dessert Services.
**Fenders**—Bright, 45s. to £15 15s.; Bronze, 3s. 6d. to £6.
**Stoves**—Bright, Black, Register, Hot-air, &c.
**Baths**—Domestic, Fixed, and Travelling.
**Bedsteads**—Brass and Iron, with Bedding.
**Cornices**—Cornice-poles, Ends, Bands, &c.
**Gaseliers**—2-light, 18s.; 3-do., 52s.; 5-do., £6 6s.
„ Glass, 3-light, 55s.; 5-light, £6.
**Kitcheners,** from 3 feet, £3 5s., to 6 feet, £33.
**Kitchen Utensils**—Copper, Tin, and Iron.
**Turnery Goods, Brushes, Mats, &c.**
**Tools**—Gentlemen's Chests, Household, Youths, &c.
**Garden Tools**—Lawn Mowers, Rollers, Hurdles, &c
**Hot-water Fittings** for Greenhouses, Halls, &c.

A Discount of 5 per cent. for cash payments of £2 and upwards.

## DEANE & CO. (46, King William Street), LONDON BRIDGE.

FIELD'S
## PATENT "OZOKERIT" CANDLES.
IMPROVED IN COLOUR.
IMPROVED IN BURNING.
Made in all sizes, and
SOLD EVERYWHERE.

## A DELICATE AND CLEAR COMPLEXION,

with a Delightful and Lasting Fragrance, by using the celebrated
"UNITED SERVICE" SOAP TABLETS,
4d. and 6d. each. Manufactured by
J. C. and J. FIELD, UPPER MARSH, LAMBETH.
Order of your Chemist, Grocer, or Chandler.

FOR THE COLD BATH, &c.,
## CASH'S KNITTED ROUGH TOWELS.
(Patent)
CAN BE ORDERED THROUGH
Hosiers and Drapers, &c., everywhere.

CROSSE & BLACKWELL'S
## PURE MALT VINEGAR,

of uniform strength and flavour, which was awarded a special MEDAL FOR PROGRESS at the Vienna Exhibition, may be obtained in pint and quart bottles of imperial measure from all Grocers and Italian Warehousemen at
21, SOHO SQUARE, LONDON.

## BORWICK'S GOLD MEDAL BAKING POWDER

has been awarded
THREE MEDALS
for its superiority over all others, and is used by thousands daily for making bread, pastry, puddings, &c., light and wholesome. 1d. and 2d. packets, also 6d. and 1s. boxes, of all grocers.

The Use of the
## GLENFIELD STARCH
Always secures
The Delight of the Laundress,
The Admiration of the Beholder,
And the Comfort of the Wearer.
EXCLUSIVELY USED IN THE ROYAL LAUNDRY.

## JOHN GOSNELL & CO.'S
"CHERRY TOOTH PASTE"
Greatly excels all other preparations for the Teeth.
"AGUA AMARELLA"
Restores the Human Hair to its pristine hue, no matter at what age.
"TOILET and NURSERY POWDER"
Beautifully perfumed and guaranteed pure.

ASK for JOHN GOSNELL and CO.'S, and see that you have none other than their GENUINE Articles.

Sold by all respectable
CHEMISTS and PERFUMERS.

Wholesale Angel-passage, 93, Upper Thames-street, London.

## KINAHAN'S LL WHISKY.

This celebrated and most delicious old mellow spirit is the very CREAM of IRISH WHISKIES, in quality unrivalled perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink Label, and Cork branded

"KINAHAN'S LL WHISKY."

Wholesale Depôt, 20, Great Titchfield-street, Oxford-street, W.

## TESSELATED PAVEMENTS
For Churches, Halls, Corridors, Conservatories, &c.

Arranged in the most beautiful designs and made of the far-famed Jackfield and Broseley Clays, by CRAVEN, DUNNILL and Co. (Limited), Jackfield Works, near Ironbridge, Shropshire, where Patterns and Estimates can be obtained on application. Also of the London Agents—
WM. HARRISON and SON, 133, Upper Thames-street.

ONE THOUSAND SHEETS (42 Quires) of good CREAM-LAID NOTE, and 1,000 ENVELOPES, suitable for the Clergy, Gentry, and Family use, on receipt of P.O.O. for 10s. 6d.; 500 each, 5s. 6d.; 2,000 each, 20s.

THOMAS M. WOOD, Wholesale Stationer, 24, Milk-street, London, E.C. Established fifty years.

N.B.—Card Plate and 100 Transparent Ivory Cards, 3s.; Ladies', 3s. 6d.

SAMUEL BROTHERS, 50, LUDGATE-HILL, London, MERCHANT TAILORS, BOYS' OUTFITTERS, &c., invite attention to the following EXPLICIT ANNOUNCEMENT and PRICE LIST:—

THE SYSTEM (introduced by SAMUEL BROTHERS, and favourably tested for upwards of THIRTY YEARS) admits of no possible disappointment. By it the ENTIRE STOCK is divided into NINE CLASSES, respectively marked A to I, and is graduated in quality and price. Every Garment and every Piece of Cloth is plainly and unmistakeably marked the class to which it belongs.

| CLASS. | SUITS. | | | COATS. | | |
|---|---|---|---|---|---|---|
| | Business, Morning, and Travelling. | Visiting, Frock, and Clerical. | Evening Dress. | Business, Morning, and Travelling. | Visiting, Frock, and Clerical. | Evening Dress. |
| A | 36s. | 43s. 6d. | 43s. 6d. | 17s. 6d. | 25s. | — |
| B | 42s. | 49s. | 49s. | 21s. | 28s. | 28s. |
| C | 50s. | 57s. | 57s. | 26s. | 33s. | 33s. |
| D | 59s. | 68s. | 64s. | 33s. | 42s. | 38s. |
| E | 75s. | 83s. | 78s. | 42s. | 50s. | 45s. |
| F | 81s. | 91s. | 86s. | 45s. | 55s. | 50s. |
| G | 94s. | 104s. | 99s. | 55s. | 65s. | 60s. |
| H | 102s. | 112s. | 107s. | 60s. | 70s. | 65s. |
| I | 116s. | 130s. | 121s. | 70s. | 84s. | 75s. |

In English, Scotch, Irish, and foreign manufactured Tweeds, Doeskins, Home Spuns, Worsted Diagonals, Superfine Cloths, Silk-mixed Coatings, and every known Texture.

| CLASS. | OVERCOATS. | | TROUSERS. | | WAISTCOATS. | |
|---|---|---|---|---|---|---|
| | Driving, Walking, and Clerical. | 'Ulster,' for Travelling. | Business, Morning, and Sydenham. | Clerical and Dress. | Business, Morning, and Travelling. | Evening Dress. |
| A | 21s. | 30s. | 12s. 6d. | — | 6s. | — |
| B | 28s. | 42s. | 14s. | 14s. | 7s. | — |
| C | 33s. | 50s. | 16s. | 16s. | 8s. | 12s. |
| D | 42s. | 60s. | 17s. 6d. | 17s. 6d. | 8s. 6d. | 14s. |
| E | 50s. | 70s. | 22s. | 22s. | 11s. | 16s. |
| F | 55s. | 75s. | 24s. | 24s. | 12s. | 18s. |
| G | 65s. | 84s. | — | 26s. | 13s. | 20s. |
| H | 70s. | 90s. | — | 28s. | 14s. | 22s. |
| I | 84s. | 100s. | — | 30s. | 16s. | 24s. |

"WEAR-RESISTING" FABRICS for GENTLEMEN'S, BOYS', and YOUTHS CLOTHING.

The "Wear-resisting" Fabrics that are specially manufactured in every variety of colour and design, are made from carefully-selected yarns, extra twisted in warp and weft, so as to render them extremely durable (almost untearable) and justify their title of "Wear-resisting."

The C and D classes are recommended in the "Wear-resisting Fabrics."

Suit for a Boy four feet in height, C class, 25s.; D class, 30s. 6d. Gentlemen's Business or Tourist Suits, C Class, 50s.; D class, 59s.

THE NEW ILLUSTRATED BOOK of FASHIONS, containing 45 Portraits of Boy Princes, eminent Statesmen, and Merchant Princes (with brief biographical memoirs). Price 6d., or gratis to purchasers.

SAMUEL BROTHERS, 50, LUDGATE-HILL, LONDON, E.C.

## SIGHT IS THE GREATEST GEM OF NATURE.

ALL YOU THAT SUFFER

FROM BAD EYES,

READ THE FOLLOWING

TESTIMONIALS.

THOUSANDS OF CURES.

MOST WONDERFUL RESULTS

EVER KNOWN.

EDE'S PATENT AMERICAN EYE LIQUID.

THE Cures this Liquid is effecting every day are Marvellous! Dimness, aged, weak, watery, sore, bloodshot, kells, cataracts, specks, colds, inflamed, near-sight, over-worked, and every disease of the Eye can be cured in a few dressings.

THOUSANDS OF TESTIMONIALS. Some of the most wonderful Cures ever witnessed of men, women, and children, some who had been in Hospitals and under the best Medical Men of the Day. Sold in bottles at 2s. 9d., 4s. 6d., and 11s. each.

THE following are selected from Thousands of Testimonials, the whole of which can be proved Genuine:—

From Miss WILD, Waterloo-road, Cheetham, Manchester.
Fairy Hill House, June 18, 1873.

Dear Sir,—I wish you to forward me another bottle of your Eye Liquid as soon as possible, for I find it is doing me good already. Hoping to have it by return.

1, Beehive-terrace, Wilton-street, Losells,
Birmingham, August 23, 1873.

Mr. John Ede, Birchfield, Birmingham.

Dear Sir,—I am now in my eighty-fifth year, and have been suffering from defective sight for the last four years to such an extent that I was entirely prevented working at my business—namely, that of a rulemaker. About the first week in January this year I purchased a bottle of your "Patent American Eye Liquid," since then, and up to this date, I have had two others, and am delighted to say my sight is so far restored that I am enabled, even at my advanced age, to resume work at my trade. You are at liberty to make any use of this letter you choose for the benefit of other sufferers, and refer any person to me you please.—I am, dear sir, yours, &c.,

WM. BAKEWELL.

Lancaster-street, Birmingham, June 5th, 1872.

Sir,—I beg to acknowledge with thanks the value of your Eye Liquid. I was suffering from a severe burnt eye, and after applying your valuable Liquid several times I was perfectly cured. I can also testify that it has done some wonderful cures for my shopmates. I shall not forget to recommend it to my friends, as I am sure it is well worthy of recommendation.—I am, your obedient servant,

ALEXANDER ADAMS, Gun Furniture Forger.

To Mr. J. Ede.

March 1st, 1873.

Sir,—Your Patent American Eye Liquid has quite taken the kell from my daughter's eye, being quite blind for several days. Please send me another bottle, as I always keep one by me.—Yours truly,

Mrs. BREALY, B 94, Brearley-street.

143, New John-street West, Birmingham.

Sir,—I was suffering from a severe cold and inflamed eye. I consulted two physicians but to no relief; and being recommended to try your Patent American Eye Liquid, I did so; being happy to say a few dressings have quite cured me.—Yours, &c.,

A. LILLY.

Birmingham, March 8th, 1873.

Dear Sir,—I have great pleasure to inform you that using the 2s. 9d. bottle of your Eye Liquid has quite cured the eyes of my favourite pony (the little grey that took the first prise at the horse show). I thought it quite an impossibility to cure it, but before using it all I found his sight as good as ever. I also have suffered myself from dimness of sight, and occasionally a mist came over my eyes, so that I could scarcely see to receipt my bills; but, after using your Liquid several times, I have not suffered since.—Yours, &c.,

FRED. BOWER,
Maltster, Brewer, and Wine and Spirit Merchant,
Albion-street, Birmingham.

To Mr. J. Ede.

Victoria-road, near Potter's Hill, Aston Park,
July 22, 1871.

Dear Sir,—My eyes have been weak and bad for many years, and I could not get anything to do them any good till a neighbour of mine told me to get a bottle of your Liquid, and I did so, and I find a great relief from it, for I can see better now than I could thirty years ago. It wants no recommending—it recommends itself. Those that have tried it will never be without it. Please to send me another 2s. 9d. bottle.—Yours respectfully,

Mrs. CLARE, 82 years of age.

Lansdowne-villa, Birchfield.

Sir,—I have tried a bottle of your Liquid, and it has made my eyes quite well. I shall recommend it to everybody I know, for I am sure it is a good thing for the eyes, for I speak as I find it.—Yours truly,

G. C. BAKER, late of the Tower Arms,
Lench-street, Birmingham.

Sir,—I have much pleasure in testifying to the surprising efficacy of your famed Eye Liquid, which I thoroughly believe has cured me of a scum on the right eye, which I had suffered from for about nine years, after trying numerous remedies for several years without any good result. Accept my grateful thanks.—I am, Sir, your obedient servant,

CHARLES REILEY,
Sergeant-Major Royal Cardigan Militia.

To Mr. Ede.

Dear Sir,—Mr. Mountford, builder, of Small Heath, informs me that his wife was afflicted for two years and a half with a dimness in both her eyes to that extent till she could scarcely see. Had medical advice, but to no purpose, was recommended to try your Eye Liquid, and after only two bottles was completely cured; and she is willing for you to make what use you like of the above for the benefit of others.—Yours truly,

RICHARD BROWN,
Chemist, Spring Hill, Birmingham.

Mr. Ede,—Sir,—I feel very happy to let you know my eyes are much improved. This is my own writing, and I have not had the pleasure of doing the like for a number of years, until your valuable remedy enabled me to do so. I hope you will put my name in your list of testimonials. Let any person come to 35, Bow-street, Little Bolton, and if I do not thread the smallest needle they can produce I am in fault. They may inquire from the neighbours who have known me for the last 36 years in one street, and they will tell them I was unable to find my own door until I obtained your valuable Liquid. I had beggared myself paying doctors 3s. 6d. and 4s. 6d. a bottle for about two thimblefuls of eye water, but all to no use. I went to the eye institutions of Liverpool and Manchester, where they put me in great torture by turning my eyes and operating on me in various ways to no purpose. I was getting worse until I was told of your remedy, which appeared in the Birmingham newspapers, and I obtained a small bottle. I shall for life feel obliged and thankful to you; more I cannot do than pray for your prosperity and welfare. I am 84 years old, but still healthy.—I am, yours,

PATRICK GAVIN,
35, Bow-street, Little Bolton.

Mr. Ede,—Sir,—I will thank you to send me a bottle of your Eye Liquid. A friend of mine purchased a bottle during his visit to Scarborough, and received so much benefit from it that I am induced to try it.

E. GRAY, Aire and Calder Glass Co.,
Castleford, near Normanton, Yorkshire.

Mr. Ede,—Sir,—Will you please send me another bottle of your Eye Liquid. Please send it by return, as I cannot possibly do without it. It is doing me good.—Yours respectfully,

J. GENDERS,
London-road, Chesterton.

Sudden, near Rochdale, Lancashire, Sept. 29, 1873.

Mr. Ede,—Sir,—Will you please send me another bottle of your American Eye Liquid at 2s. 9d.? The last has done me a great deal of good, and I think another will make a perfect cure.—Yours truly,

J. YARWOOD.

Gower-road, near Swansea, Sept. 29, 1873.

Sir,—I am happy to inform you that the bottle of Eye Liquid I received from you has quite cured my eyes, after years of near-sight. I would recommend it to all miners and others with weak eyes.—Yours respectfully,

GEORGE HOPKINS.

The following is an extract from the *Official* "Lloyd's List" of June 19, 1874:—"The Human Eye and its Diseases."—Few persons are aware how marvellously beautiful and complex a structure is the organ of vision, nor is it possible for us within the limited space of a mere paragraph to explain the various peculiarities so fully that our readers might obtain only an abstract notion thereof. Volumes have already been devoted to the subject by eminent oculists, and other surgical authorities; poets and philosophers also have eulogised the wondrous and charming influences of this "*window of the soul*" and "*queen of the senses*," but our purpose in these brief remarks is not that of an essayist, but rather an allusion to the minor ailments to which the eyes of most people are so frequently subject and exposed, more particularly those resident in tropical or humid latitudes, such as dimness, weakness, watery, sore, or inflamed eyes, forms of disease which, though oftimes purely local, are exceedingly troublesome and painful to the sufferer, and if neglected for a length of time may possibly become a constitutional disorder. It may be observed, also, that many eye lotions used are absolutely dangerous in the hands of unskilled persons, because of certain strong chemicals or poisonous properties which they contain. One specific, however, for alleviating the affections alluded to has recently been brought under our notice, supported by innumerable testimonials of an entirely voluntary character from all parts of the kingdom, attesting unquestionably with reference to many difficult and long-standing cases its speedy efficacy of cure. We allude to the *Patent Eye Liquid*, prepared solely by Mr. John Ede, of the Birchfield-road, Birmingham. We have been assured that this preparation has given complete relief to many who had been previously treated unsuccessfully in some of the leading hospitals, and as may readily be imagined, is much sought after in districts where it has become known. It is furthermore quite harmless in use.

NOTICE.—In consequence of the Wonderful Cures and Great Sale, the PATENT EYE LIQUID now commands unparalleled success. Persons are now trying to palm off a Spurious Article on the Public. Ask for, and see that you get, EDE'S PATENT AMERICAN EYE LIQUID on each Label. Sold in every town in the Kingdom. By post from Mr. John Ede, Birchfield-road, Birmingham.

EDE'S PATENT AMERICAN BLOOD-PURIFYING PILLS.

Have you taken these Pills? If not, give them one trial. They purify the blood, thus giving a vigorous and healthy tone to the stomach, thereby preventing Skin Diseases of all kinds, cure Gout, Rheumatism, Neuralgia, Sciatica, Bronchitis, and all disorders of the Chest and Throat. These celebrated Pills also cure Headache arising from Bilious secretions, Pains in the Side and Back, Gravel, Piles, Wind, Scrofulous Ulcerations, Blotches and Sores, however long standing. Their efficacy is truly wonderful, greatly surpassing any medicine yet offered to the public. Testimonials far too numerous to admit of publication. Sold in boxes, 1s. 1½d. and 2s. 9d. per box. Sent to any address on receipt of 15 and 33 stamps, by JOHN EDE, Snowball Villa, Birchfield-road, Birmingham.

Agents in every town in the United Kingdom, and from any wholesale Druggist.

Ask Agents for Testimonials, and please send one when cured.

This Liquid and Pills may be obtained from any Chemist or Patent Medicine Vendor in the World.



## W. ISBISTER & CO.'S NEW BOOKS.

THROUGH NORMANDY. By KATHERINE S. MACQUOID, Author of "Patty," &c. With Map and 90 Illustrations. Crown 8vo, 12s.

"A most excellent guide-book to Normandy. The illustrations are excellent, and the work is sketchy and pleasant, as well as accurate."—Athenæum.

THIRD THOUSAND.

MY MOTHER AND I. By the Author of "John Halifax, Gentleman." Post 8vo, 10s. 6d.

SOUTH by WEST; or, Winter in the Rocky Mountains and Spring in Mexico. Edited by the Rev. Canon KINGSLEY. With numerous Illustrations. Demy 8vo, 16s.

"One of the most fresh and pleasant, and, in some respects, the most original, volumes of travel that has ever fallen from a young lady's pen."—Times.

"There is scarcely a page that is not well worth careful reading. And it must not be supposed that picturesque descriptions of scenery or graphic stories of adventure fill the whole volume. The writer has as keen an eye for business as for beauty; she is as good at statistics as at scenery."—Pall Mall Gazette.

THIRD AND CHEAPER EDITION.

IVAN de BIRON; or, the Russian Court in the Middle of the Last Century. By the Author of "Friends in Council." Post 8vo, 6s. 6d.

"Sir Arthur Helps has not neglected the opportunities offered by his story for showing his especial strength, and we have to thank him for what is rare in these days—a fresh, original, and instructive novel."—Times.

"An eminently readable book. It may take its place as one of the most accurate of historical novels."—Spectator.

CROOKED PLACES: a Family Chronicle. By EDWARD GARRETT, Author of "Occupations of a Retired Life." New and Cheaper Edition, with Illustrations, Crown 8vo, 6s.

"Full of incident, written in a bright, crisp, epigrammatic manner."—Nonconformist.

SERBIAN FOLK-LORE: Popular Tales Selected and Translated by Madame CSEDOMILLE MIJATOVICS. Edited, with an Introduction, by the Rev. W. DENTON, M.A., Author of "Servia and the Servians," &c. Post 8vo, 10s. 6d.

"Excellent specimens of the class of stories to which they belong. It seems strange that they should have waited so long for an English interpreter, and it is a pleasure to find that the translator has worked carefully and conscientiously."—Saturday Review.

"Stories of this kind are utterly spoiled by condensation, so we refrain from further extract, and commend the collection to all lovers of folk-lore."—Spectator.

LADY BELL: a Story of Last Century. By SARAH TYTLER, Author of "Citoyenne Jacqueline." New and Cheaper Edition, with Illustrations, crown 8vo, 6s.

"A graceful and readable story, which enlists our affections by the daintiest of heroines. It has a spice of freshness which will commend it to those weary of what passes for pictures of modern life."—Athenæum.

SINS of TRADE and BUSINESS: a Sermon. By the Hon. and Rev. Canon LYTTELTON. And THE MORALS OF TRADE. By HERBERT SPENCER. Crown 8vo, 2s. 6d.

W. ISBISTER and CO., 56, Ludgate-hill, London.

NEW ILLUSTRATED NEWSPAPER.

PICTORIAL WORLD. 3D. WEEKLY.
ILLUSTRATED NEWSPAPER.
Threepence Weekly.
THE BEST AND CHEAPEST ISSUED.

PICTORIAL WORLD. 3D. WEEKLY.
ILLUSTRATED NEWSPAPER.
Threepence Weekly.
FINE ART SUPPLEMENTS GRATIS.

PICTORIAL WORLD. 3D. WEEKLY.
THE BEST AND CHEAPEST
Illustrated Newspaper. Threepence Weekly.
Specimen Copy post free 3d. Offices, 63, Fleet-street, London.

PRIZE MEDALS AWARDED—NORWICH (1871) AND MOSCOW (1872) EXHIBITIONS.
CERTIFICATE OF MERIT—DUBLIN, 1872.

THE EASTERN COUNTIES SCHOOL DESK is the best manufactured for the purposes of a desk, table, or backed seat, facing either way; strong, portable, convenient, and perfectly rigid. Prospectus free.

COLMAN and GLENDENNING,
St. Stephen's Works, Norwich, and 23, Warwick-lane, London, E.C.

## DINNEFORD'S FLUID MAGNESIA.

The best remedy for
ACIDITY OF THE STOMACH,
HEARTBURN, HEADACHE, GOUT, and INDIGESTION; and the best mild aperient for delicate constitutions, especially adapted for LADIES, CHILDREN, and INFANTS.

DINNEFORD AND CO.,
172, New Bond-street, London, and of all Chemists.

HEAD, FACE, and BODY.—Skin eruptions are incident to childhood, and children of all ages are subject to them. The daily use of the COAL TAR SOAP (WRIGHT'S SAPO-CARBONIS DETERGENS) from its sanitary action on the skin, which it purifies and disinfects, is a certain remedy. Mothers availing themselves of it will save their children much suffering and consequent ill health. Recommended by the "Lancet," the "Medical Journal," and "Medical Times." By all chemists, perfumers, and first-class grocers, in tablets, 6d. and 1s.—W. V. WRIGHT and CO., Southwark-street, London.

CAUTION.—The Public should note that this is the only Coal Tar Soap—the only Toilet Soap—that is recommended by the medical profession.

## EAGLE INSURANCE COMPANY, London.

REPORT of the DIRECTORS for the year ending 30th June, 1874, read at the Annual General Meeting of Proprietors, on the 14th August, 1874.

CHARLES BISCHOFF, Esq., the Chairman of the Company in the Chair.

The Directors have the pleasure to submit to the Proprietors their Report on the progress and financial position of the Company for the year ending 30th June last.

The Premiums on new Assurances effected during the year amount to £14,305 2s. 7d., of which sum £592 4s. are single Premiums. In the preceding year the new Premiums were £13,874 3s. 7d., of which £3,469 6s. 9d. were single Premiums.

The interest and dividends amount to £126,694 10s. 2d., including the sum of £2,158 8s. 8d. accruing on a revaluation of the Company's reversionary investments; the rate of interest realised during the year on £2,987,269 11s. 7d., the amount in hand at the commencement, is therefore £4 5s. per cent.

The claims on decease of lives assured, and in respect of endowment policies, amount to £296,379 10s. 4d., being less than those reported at the last meeting by £90,246 14s. 3d. The proprietors will no doubt remember that the abnormal amount of claims in the last year was shown to have arisen from the falling in of assurances for large sums, and not from an undue mortality. In like manner, the great reduction now reported is attributable to the claims having arisen conversely under assurances for small sums. The rate of mortality for some years past has varied only in a trifling degree.

By the operations of the year the Funds of the Company have been increased £36,838 10s. 3d.—the net income being £397,782 9s.; and outgo, £360,943 12s. 9d.

The expenses of management do not this year exceed 3½ per cent. on the total income of the Company.

The First and Second Schedules, in the form prescribed by the Act of Parliament, are as follows:

### FIRST SCHEDULE.

REVENUE ACCOUNT of the EAGLE INSURANCE COMPANY for the Year ending 30th June, 1874.

| | | | |
|---|---|---|---|
| Amount of funds at the beginning of the year | | £2,987,269 | 11 7 |
| Premiums | £325,746 18 8 | | |
| Less re assurances | 54,658 19 10 | | |
| | | 271,087 | 18 10 |
| Interest and dividends | | 124,536 | 1 6 |
| Reversions account—increase in value | | 2,158 | 8 8 |
| | | £3,385,052 | 0 7 |
| Claims under policies, after deduction of sums re-assured | £283,089 6 2 | | |
| Do., do., on attainment of the given age | 13,290 4 2 | | |
| | | £296,379 | 10 4 |
| Surrenders | | 18,030 | 19 8 |
| Annuities | | 8,798 | 12 1 |
| Commission | | 9,553 | 13 4 |
| Expenses of management | | 14,157 | 14 1 |
| Medical fees | | 580 | 12 7 |
| Income-tax | | 1,617 | 13 3 |
| Dividends to Shareholders | | 8,605 | 3 6 |
| Cash bonus, payments on account of | | 317 | 12 0 |
| Outstanding premiums in 1873, account not paid | | 103 | 17 10 |
| Losses on realisation of certain investments | 3,734 8 3 | | |
| Less sundry small profits | 936 4 2 | | |
| | | 2,798 | 4 1 |
| Amount of funds at the end of the year | | 3,024,108 | 7 10 |
| | | £3,385,052 | 0 7 |

Examined and approved:
HENRY ROSE, W. R. BARKER, } Auditors.
CHARLES BISCHOFF, Chairman.
THOS. BODDINGTON, Deputy-Chairman.
WILLIAM A. GUY, Director.
GEORGE HUMPHREYS, Actuary and Sec.

### SECOND SCHEDULE.

BALANCE SHEET of the EAGLE INSURANCE COMPANY on the 30th June, 1874.

LIABILITIES.

| | | | |
|---|---|---|---|
| Shareholders' Capital | £167,867 10 0 | | |
| Assurance Fund, including £57,746 16s. 2d. reserved for Annuities | 2,856,240 17 10 | | |
| Total Funds | | £3,024,108 | 7 10 |
| Claims admitted, but not paid | | 83,255 | 14 4 |
| Other sums owing by the Company: | | | |
| Dividends | 8,200 5 6 | | |
| Sundry creditors, mortgagors, and others | 2,888 18 5 | | |
| Premiums and interest prepaid on sundry mortgages by the mortgagors | 1,828 8 0 | | |
| | | 12,917 | 11 11 |
| | | £3,120,281 | 14 1 |

ASSETS.

| | | | |
|---|---|---|---|
| Mortgages on property within the United Kingdom | | £1,509,466 | 18 3 |
| Loans on the company's policies | | 215,931 | 3 9 |
| Investments: | | | |
| In British Government securities—Consols, New 3 per Cents, and Government Annuities | | 383,459 | 17 10 |
| In Indian and Colonial Government Securities | | 56,900 | 0 0 |
| In Foreign Government do.—United States Bonds, &c. | | 92,362 | 2 0 |
| In Railway and other debentures and debenture stocks | | 155,139 | 5 3 |
| In ditto shares, preference and ordinary | | 795 | 0 0 |
| In house property | | 64,856 | 9 11 |
| Other investments: | | | |
| Ground rents | | 13,961 | 18 7 |
| Reversionary interests | | 308,815 | 12 3 |
| Borough and parochial rates | | 107,954 | 12 8 |
| New York and Toronto City Bonds | | 21,666 | 5 0 |
| Loans upon personal security | | 35,081 | 5 0 |
| Agents' balances | | 22,417 | 10 9 |
| Carried forward | | £2,988,808 | 1 3 |
| Brought forward | | £2,988,808 | 1 3 |
| Outstanding premiums | | 14,911 | 9 5 |
| Ditto interest | | 32,503 | 1 10 |
| Cash: | | | |
| On deposit—New York | £5,281 18 10 | | |
| London | 55,000 0 0 | | |
| In hand and on current account | 15,840 5 0 | | |
| | | 76,122 | 3 10 |
| Other assets: | | | |
| Dock stock | | 3,500 | 0 0 |
| Furniture and fixtures | | 1,149 | 0 6 |
| Balances on sundry receivership and rental accounts, awaiting periodical adjustment | | 3,287 | 17 3 |
| | | £3,120,281 | 14 1 |

Examined and approved, HENRY ROSE, W. R. BARKER, } Auditors.
CHARLES BISCHOFF, Chairman.
THOS. BODDINGTON, Deputy-Chairman.
WILLIAM A. GUY, Director.
GEORGE HUMPHREYS, Actuary and Secretary.

---

**HARVEST SONGS with MUSIC.** On a Sheet; 24 for 1s. 4d.; or free by post, 1s. 6d.
"Well fitted for the purpose specified."—Musical Standard.

**TRACTS ON THE HARVEST.**

| | | |
|---|---|---|
| Until the Harvest. E.W. 213 | | 1s. per 100. |
| The Harvest is Past and the Summer is Ended. 448. | | 1s. per 100. |
| Jemmy Wilson and his Harvest Men. 459. | | 3s. per 100. |
| Thoughts on the Harvest. 625. | | 2s. per 100. |
| Sowing and Reaping. 658. | | 3s. per 100. |
| The Reapers. 1591. | | 2s. per 100. |

**A NEW COMPANION to the BIBLE.** An Introduction to the Study of the Scriptures for Bible Classes, Sunday-schools, and Families. With Maps. Crown 8vo. 3s. 6d., cloth boards.

"Teachers should all, without exception, have at their fingers' ends such information as is here prepared for them."—Rev. C. Spurgeon.
"A very useful volume. A large amount of information has been skilfully packed into a small compass."—The Rock.
"The fulness, the correctness of the facts given under each head, leave nothing to be desired by the young student."—Literary Churchman.
"The compiler has done his work with clearness, thoroughness, and skill."—The Freeman.
"A valuable book:—is embellished with some good maps, and gives some useful hints on the study and interpretation of the Bible."—Gospel Magazine.

**EMILY ELLET'S JOURNAL; or Steps** towards a Better Life. Crown 8vo. 3s., bevelled boards, gilt edges.

"This is a book dealing with personal and experimental religion. There is nothing morbid or silly and sentimental."—Scottish Congregational Magazine.
"The history is very bright and cheery, the lessons wise and impressive."—The Freeman.
"The design is well executed; the teaching is pure, and the lessons are important."—Daily Review.

**"LEARN of ME;" or, Words of Truth** and Love from the Best Teacher. New Series of Large Type Books. Crown 8vo, 1s. 4d. cloth boards.

"It is a precious little book. We very heartily desire that our readers may have the profit and pleasure which we have derived."—Weekly Review.
"Simple, earnest, and able expositions of some of the words of Jesus."—Our Own Fireside.

**FLOWERS and THEIR TEACHINGS.** By the Author of "Sunshine and Shadows in Kattern's Life," &c. Profusely Illustrated. Royal 16mo. 2s. cloth boards.

"With a good deal of what may be termed exact knowledge of botany, not the least readable portion of the work is that which is of an anecdotal description, namely, the customs and incidents associated with well-known flowers."—Leeds Mercury.
"It is well illustrated, and written in a most winning style."—Our Own Fireside.

**THE GRAFTON FAMILY, and other** TALES. By G. E. Sargent, author of "The Story of a Pocket Bible," "Richard Hunne," &c. With Illustrations. New Series of Crown 8vo books. 2s. cloth boards.

"Very touchingly does the author depict their struggles, and most natural is his description."—Literary World.
"It has a definite and high aim—the urging of a hearty and scriptural trust in God's providence."—Edinburgh Daily Review.

**SIR DONALD McLEOD, C.B., K.C.S.I.** A Record of Forty-two Years' Service in India. By Major-General Edward Lake, C.S.I. With Portrait. Royal 16mo. 1s. 6d. cloth boards.

"This record of his life is full of interest, and we trust it will be circulated by tens of thousands."—The Christian.
"A beautiful and touching memorial of a useful life."—Rock.

---

THE RELIGIOUS TRACT SOCIETY,
56, Paternoster-row; 65, St. Paul's Churchyard; and 164, Piccadilly. Manchester: 100, Corporation-street. Brighton: 31, Western-road.

---

FRIENDS' FIRST-DAY- (Sunday) SCHOOL CONFERENCE, held at DARLINGTON.
For a Full Report, see the Special Number of "THE FRIEND." Price 6d.; or, by post, 7d.
Samuel Harris and Co., Publishers, 5, Bishopsgate Without, E.C.

---

Second Edition, fscp. 8vo, cloth, 5s.,

HISTORY of the HEBREW NATION and its LITERATURE. By Samuel Sharpe.
London: J. Russell Smith, 36, Soho-square.

---

A HISTORY of the CORRUPTIONS of CHRISTIANITY. By Joseph Priestley, LL.D., F.R.S. Tenth Thousand.
Price 2s. 6d., post free (enclose stamps).
H. Brace, 37, Norfolk-street, Strand, London.

---

# JAMES NISBET & CO.'S
## PUBLICATIONS.

I.

Now ready, crown 8vo, 3s. 6d., cloth,

A SOLDIER'S EXPERIENCE of GOD'S LOVE and of HIS FAITHFULNESS to HIS WORD: being a Few Notes from Military Service, with Thoughts. By C. H. Malan, once a Major in the British Army.

II.

Just published, post 8vo, 6s., cloth,

A THIRD SERIES of SERMONS PREACHED at KING'S LYNN. By the late Rev. E. L. Hull, B.A.

III.

New Edition, crown 8vo, 5s., cloth,

LETTERS of RUTH BRYAN. By the Author of "Handfuls of Purpose." With Preface by the Rev. A. Moody Stuart, M.A.

IV.

Just published, crown 8vo, 3s. 6d., cloth,

THE PILGRIMAGE of HARMONIA: a Legend of Youth. By the late Miss Frances Rolleston, of Keswick, Author of "Lights and Shadows on the Sunny Side of Skiddaw."

V.

Sixth Edition, crown 8vo, 5s., cloth,

LECTURES on GREAT MEN. By the late Rev. Frederick Myers, M.A., Incumbent of St. John's, Keswick. With Preface by the Rev. T. H. Tarlton.

VI.

Just published, crown 8vo, 6s., cloth,

CHRIST and the CHURCH: Sermons on the Apostolic Commission (Matt. xxviii. 18—20). By the Rev. Adolph Saphir, B.A., Author of "Christ Crucified," &c.

VII.

Just published, crown 8vo, 3s. 6d., cloth,

DARE TO DO RIGHT: Three Tales. By the Author of "Nettie's Mission," &c. With Six Coloured Illustrations.

VIII.

Nineteenth Edition, crown 8vo, 2s. 6d., cloth,

IS IT POSSIBLE TO MAKE THE BEST OF BOTH WORLDS? a Book for Young Men. By the late Rev. Thomas Binney, Author of "From Seventeen to Thirty."

IX.

Twelfth Thousand, crown 8vo, 3s. 6d., cloth,

THE SHEPHERD and HIS FLOCK; or, the Keeper of Israel and the Sheep of His Pasture. By the Rev. J. R. Macduff, D.D., Author of "Morning and Night Watches," &c.

X.

Crown 8vo, 3s. 6d., cloth,

THE RELATIONS of the KINGDOM to the WORLD. By the Rev. J. Oswald Dykes, D.D., Author of "The Beatitudes of the Kingdom."

XI.

Crown 8vo, 3s. 6d., cloth,

THIS PRESENT WORLD: Sketches from Nature and Art, taken in the Vacations of a Professional Life. By the Rev. W. Arnot, Author of "The Church in the House," &c.

XII.

Fifth Edition, post 8vo, 6s., cloth,

A TREATISE on the PREPARATION and DELIVERY of SERMONS. By John A. Broadus, D.D., LL.D. With Preface by the Rev. Joseph Angus, D.D.

XIII.

Post 8vo, 6s., cloth,

THE STORY of the LIFU MISSION. By the Rev. S. Macfarlane, Missionary of the London Missionary Society.

XIV.

Crown 8vo, 4s. 6d., cloth,

LONG EVENINGS, and WORK TO DO IN THEM. By Mrs. Bayly, Author of "Ragged Homes and How to Mend Them," &c.

XV.

Second Edition, Post 8vo, 6s. 6d., cloth,

BLENDING LIGHTS; or, the Relations of Natural Science, Archæology, and History to the Bible. By the Rev. William Fraser, LL.D.

London:
JAMES NISBET AND CO.,
21, Berners Street, W.

---

Published by W. R. Willcox, at No. 18, Bouverie Street, London; and Printed by R. K. Burt and Co., Wine Office Court, Fleet Street, London.—Wednesday, August 19, 1874.